THE

CHRISTIAN ADVOCATE.

JANUARY, 1834.

Religious Communications.

A NEW YEAR'S SERMON.

The Believer waiting for his Change.

Job, xiv. 14, latter part.—"All the days of my appointed time will I wait till my change come."

A New Year's day is commonly regarded as a season appropriated to joy and festivity. Whence, my brethren, is this idea derived? and what good reason can be assigned for its indulgence? Do we intend by our rejoicing to express our grateful sense of the Divine goodness, by which we have been preserved through another year? This, indeed, is both rational and pious; and the pleasure which arises from such a source ought not to be suppressed, but encouraged and cherished. Considering however the general indications of the event, they seem plainly to direct us to serious, rather than to light and airy contemplations. The pleasure which has just been admitted to be proper, though real and exquisite, is of the serious kind; and surely nothing can be more serious than to be reminded that our lives are fast hastening to a close, and that we are speedily to render up our account for every deed done in the body,—which is the most natural train of thought that the occurrence of a new year can suggest to a considerate and pious mind. Hence it happens, that although the season is usually devoted to unthinking levity, by those who wish to escape from all serious thought, it is impossible to say any thing of a religious kind that shall be *appropriate* to it, without leading to those meditations which are apt to be esteemed gloomy. I say for myself, brethren, that I have never been able to frame a new year's discourse, which would not serve, with very few modifications, for a funeral sermon; and the reason is, that the flight of time, the shortness and uncertainty of life, and the importance of our being habitually prepared to stand before our final Judge, are equally suggested by both these occasions.

Searching for a topic which might give some variety to the strain in which I have heretofore addressed you, my attention has been drawn to the text; which, after all, can vary it but little. It was originally uttered by Job, in a meditation he indulged and to which he was led by his afflictions, relative to the vanity of man, or the shortness and sorrows of human life. The words themselves are expressive of a pious resolution, patiently to wait till God should please to put an end to all his sufferings by the stroke of death: or, perhaps, we may say more generally that they announce a determination to leave quietly to God's disposal all the events of life and death; only waiting on him for the knowledge of his will, and for grace and strength to do or suffer it, till the final

change contemplated, should terminate the sufferer's weary pilgrimage. Considering the expression, as I propose to do, in a detached and general view, we may, I think, without doing violence to its natural import, consider it as authorizing the following positions—

I. There is a purpose, unspeakably important, for which each of us was sent into this world:

II. The period allowed to each of us, for the execution of this purpose, is fixed and determined by God:

III. It is our duty piously and patiently to wait, till this period be accomplished:

IV. When it is terminated, we shall experience a change in the highest degree important and decisive.

After briefly discussing each of these points, a short application shall conclude the discourse.

First, then, there is a purpose, unspeakably important, for which each of us was sent into this world. Is not this a truth, which by plain implication is taught in the text? Does not an appointed time, waiting for the completion of it, and looking for a change, imply that there is a design to be answered by our present situation, as well as by that which is future? Was this space assigned for no purpose? Is it to be a period of mere idle and useless existence? or is it to be filled up at the pleasure of every individual, without any responsibility for his conduct? Certainly not—To suppose this, would be to impeach the wisdom and moral equity of the Creator. The intimation is strong in the text, and it is abundantly confirmed by the unequivocal decisions both of reason and Scripture, that the present is a probatory state; a state in which preparation is to be made, and a character to be formed for the eternal world. All that we see of man is a riddle, unless he is to exist beyond the grave; and unless his present dispositions and actions are to have an influence there. The condition of man at present is marked with the greatest inequalities, and apparent violations of equity. The wicked are often prosperous and successful, and the virtuous are frequently disappointed and overwhelmed with distress. How strikingly was this exemplified in the case of the holy man who uttered our text? It seems necessary, then, in order to vindicate the moral government of the Deity, that there should be a state in which these irregularities shall be equitably adjusted; in which vice shall be punished, and virtue and piety rewarded.

Man, moreover, is endued with faculties which aim at objects that, in the present life, he never attains. With powers capable of endless improvement, he dies almost as soon as that improvement is begun. If his Creator be, as we cannot but conclude that he is, both wise and good, it is altogether incredible that a creature should be formed by him for uniform disappointment; should be made to possess powers which are never matured, but invariably blasted in the bud. These considerations led even the heathen philosophers, strongly to hope for and expect a life to come; a life for which the present was to be regarded only as a period of preparatory discipline, a state of infancy and tutelage. Divine revelation establishes this deduction of reason, as an unquestionable fact. Its whole import is, that there is a future state of happiness and misery; that this future state will be determined by our present conduct; and to teach and persuade us to shun the evil, and to choose the good. The unequivocal and abundant teaching of the holy oracles is—"Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Wo unto the wicked! it

shall be ill with him, for the reward of his hands shall be given him—Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap—For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad—and the wicked shall go away into everlasting punishment, but the righteous into life eternal." It appears, then, that the purpose for which we were sent into this world is, to prepare for another; that our condition hereafter, (which will be a condition either of infinite happiness or infinite misery,) will entirely depend on the temper which we have here possessed, and the part which we have here acted. How unspeakably important does our present character and conduct appear in the light of these solemn truths! Consequences—eternal in their duration and boundless in their magnitude—follow inevitably from the complexion of that moral character of heart and life which we here possess. Thoughtless and inconsiderate man! awake and think of thy situation! An endless existence of unutterable joy or wo, is pending on what thou now art, and on what thou now dost. Thou art now deciding thy own condition for an interminable state of enjoyment or of suffering—Thou art now upon this awful probation! Every thought, word and action, constitutes a part of it. Every fleeting moment brings thee nearer to the end of it; nearer to the time when the seal of an unchanging destiny will be set upon thy state. Think then of the circumstances in which thou art placed; look into thy heart; take counsel of thy conscience; take heed to all thy steps; for nothing ever was so important and interesting to thee, as that thou shouldst be prepared to go hence whenever thou art called. And let us remember—

II. That the period of our departure cannot be prolonged by any of our wishes or efforts, being fixed and determined by God. This is a truth to which the text directs our attention. The time which is there mentioned is called "an appointed time." And this appears to refer to an expression still more explicit in the fifth verse, where it is said "his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass." Numerous passages of Scripture might be added to these, all going to establish the point, that in the counsel and determination of God, the period of human life, as of every thing else, is not uncertain or fluctuating, but fixed and decisive. Reason, also, confirms the same conclusion. To suppose the Deity either ignorant of any event, or changeable in regard to it, is to suppose him imperfect; and this is to deny his essential character. How the absolute determinations of God coincide with the freedom, operation, and influence of second causes, I pretend not to explain, and expect not, in the present state, fully to understand. But I think it perfectly consistent with this to say, that I believe both; because, on proper evidence, I ought to believe, and do believe, a great variety of facts, the *manner* of whose agreement I can neither illustrate nor comprehend. From each class of these facts, I also deduce practical consequences of the highest importance. In the instance now in view, I derive from the assured belief that means and instruments, under the Divine blessing, have an influence in preserving life, an encouragement to endeavour to avoid danger, to strive to preserve my health, and to recover it when it is lost. I know that if it be preserved or restored, it must usually be in the use of these means; that the means are as much in my power as any thing whatever can be; and that I am, therefore, blameable if I neglect them. Consequences

equally important, I also draw from a full belief of the other fact—that all depends on God. I derive from this an impressive sense of his sovereignty, a conviction of my being absolutely in his hand and at his disposal, my obligations to reverence and fear him, and the comfortable thought that no accident, and no design of any wicked being, can destroy my life, or do me any injury, contrary to his sovereign will.

In regard to the subject immediately before us and to which I shall now confine myself, the entire disposal of human life by the will of our Creator, teaches us that it is infinite folly and presumption to reckon with certainty on a long continuance here; and especially on a period in which we may indulge in sin. How wicked, how infatuated, to calculate on having a protracted space to offend that God in whose hand our life is, and who can cut it short at any moment? What! shall we expect that Heaven will grant us time to be employed in insulting it! Verily if it be granted, it is likely to be granted not in mercy, but in judgment to the presumptuous sinner—granted that he may have time to fill up the measure of his iniquity, and become ripe for a more awful doom. But experience as well as reason, teaches us that it is folly without a parallel, to reckon with certainty on length of days. We see that God's appointed time for different individuals leaves no room for such a calculation. At all periods, from infancy to old age, we see our fellows finishing the space assigned them. Reasons not fully known to us, but doubtless wise and sufficient in themselves, decide that one shall have a longer, and another a shorter period. Time enough is allowed to each to be prepared for that account which he will be called upon to render up; for this account will be proportioned to the means and opportunities enjoyed. But, when called, neither youth, nor health, nor prudence, nor friends, nor physicians, nor wealth, nor esteem, can disappoint or delay the fixed purpose of Jehovah. He will not be influenced by any of these circumstances or considerations, but the stroke of death shall unavoidably do its office, on him who has lived his appointed time. Let us now consider—

III. That it is our duty piously and patiently to wait till this period be accomplished. This was the resolution of holy Job, as expressed in the text. "All the days of my appointed time will I wait"—Taking this subject, as I have proposed, in a general view, it may be affirmed with propriety, that the duty of waiting for our great change comprehends in it, 1. Preparation or readiness to depart; 2. Expectation or desire of the destined moment; 3. Patience while it is delayed, or acquiescence in the will of Him whose coming or determination we look for. It will I think be found, that *to wait*, always refers to some one of these ideas, or to the whole of them united.

1. It implies preparation or readiness to depart. When we wait for an event, the implication ever is, that, let it come whenever it may, it will find us in a state promptly to obey its call—with every thing done which is necessary to be done, or which we wish to do, before its occurrence. We cannot be said to be waiting for our departure out of time into eternity, unless we are thus circumstanced, in regard to that momentous transition—unless all that is necessary to fit us for it, and render it a happy event to us, is fully accomplished.

What then, my hearers, is necessary, to render our departure from life a happy event? It is, be assured, *essentially* necessary, that our natures should be renewed—that our hearts should be changed and sanctified by the Spirit of grace. For—"except a man be born again he cannot see the kingdom of God." Every one of us possesses, by

nature, a heart wholly depraved—"The carnal mind is enmity against God." This enmity must be removed; this heart of alienation must be taken away—or we can never be partakers of the happiness of the world to come. It becomes impossible, because, without holiness, God will never admit us to his blissful presence; and even if he would, we should be miserable still, for the want of that temper, taste, and disposition, which are necessary to qualify us to enter into and enjoy the pure and spiritual exercises which constitute the happiness of glorified spirits. And as this change is absolutely indispensable, so it is equally necessary that it take place in the present life; for after death there can be no change. Then it will be said—"He that is unjust let him be unjust still; and he that is filthy let him be filthy still." The Holy Spirit is the Almighty agent who performs this work; and hence the inspired declaration that we must be "born of the Spirit." He must enlighten us to see our guilt and danger. He must give us eyes to behold, and a disposition to accept of the Lord Jesus Christ, as all our salvation and all our desire—trusting entirely to his merits for pardon and eternal life. The influence of the Holy Spirit must bring us truly to loath and repent of all sin; to see its abominable nature; to desire most earnestly and sincerely, a deliverance from it; to love holiness; to delight supremely in God; to possess real benevolence toward all men—enemies as well as friends; and to discharge, as we have opportunity, all the duties which we owe to our Creator, to each other, and to ourselves. These dispositions and exercises are the fruit and evidence of a new nature; they proceed from a sanctified heart; they are its natural produce—flowing like sweet waters from a pure fountain. Thus qualified, the renewed soul holds spiritual communion with God at present, and is fitted to find its highest happiness in him to all eternity. But without this qualification, we cannot have such communion now, and, as we have seen, we cannot possibly be prepared for the enjoyment of God, and therefore cannot be admitted to it, at the hour of death.

You perceive, then, that those who are unacquainted with this great spiritual change—who have not been reconciled to God through Jesus Christ, who have not truly repented of sin, cannot, with any propriety, be said to be waiting for their change. The essential preparation for it, they have as yet, wholly neglected. They have forgotten or disregarded the main concern, the great errand, on which they were sent into the world. Whether they be in the morning, the meridian, or the decline of life, the great business of life is yet untouched by them; it is still all upon their hands; and it urges them to put forth all the powers of their souls—calling on God for help—in an immediate and effectual attention to its demands. But those who know by happy experience what it is to have passed from death to life, have made what may be denominated the *essential preparation* for death. They are so waiting for the coming of their Lord, as that his appearance, whenever or however it shall take place, will be a happy event to them. Yet it is important, and will be found highly comfortable,

2. To possess and cherish the desire that the appointed hour for dismission from the world should speedily arrive. This seems clearly to have been the disposition of the penman of the text. He plainly intimates, that although he would endeavour to wait with resignation, as long as God should please to continue him here, yet it was his choice and inclination to be speedily dismissed. The same sentiment is distinctly expressed by the apostle Paul; "I have, said he, a desire to depart and to be with Christ, which is far better." Through an undue

attachment to the world, the weakness of their faith, the want of present and satisfactory evidence of their interest in the covenant of grace, and a clear view and sensible anticipation of the entertainments of the heavenly world, it frequently comes to pass, that those who are the real heirs of glory, are unwilling for the present to leave the world—fearful of the hour of death, and desirous to have it delayed. In opposition to this, it should be their aim, to acquire a firm and settled confidence of their covenant interest in the Redeemer, to have their affections weaned from the earth, their worldly concerns so settled and arranged, and their minds so constantly and daily raised up to God, and so delighted in the contemplation of his glorious excellence, as that they should long to be swallowed up in the near and perfect vision of him; as that the summons to depart would be to them a matter of real gratification. This may be called an *actual* and *habitual* readiness or preparedness for their dissolution. It is that temper and state of mind in which every child of God would wish to be found, when the messenger death shall deliver the mandate to depart. I say not, indeed, that this state of habitual desire "to be absent from the body and present with the Lord," is one of easy or general attainment. But I do say, that it is not only desirable and possible, but that it has been actually attained by some, and that it ought to be pressed after, with serious care and diligence, by every real Christian. We ought to endeavour to have our minds so habitually filled with holy desires after God and glory, as that we may view the coming of our Lord like the arrival of a friend, for whom we have been long looking, with anxious and earnest expectation. This it is, in deed and in truth, *to wait* for our change. But,

3. While it is delayed, we ought to exercise patience, and resignation to the will of Him who hath appointed the time of our release. This is to be the guard and qualification of what you have just heard. We are not to be impatient, or to murmur and repine, that the hour does not arrive, at which we are to have done with the world. Of this, it may be thought by some, there is little danger; and in reality it is that extreme which is less frequently seen than the other. Yet its occurrence is sometimes witnessed. It is not a thing unknown in experience, that a child of God should find it far more difficult to be willing to live than willing to die. The pious author of our text himself, was an example of it. Some of his expressions appear to manifest an impatient wish to be released from his sufferings by death; and the whole spirit of our text, as used by him, is a resolution to guard against this unjustifiable emotion. Elijah and Jonah are other instances, with which the sacred records furnish us, of good men who sinfully wished to die. Nor are instances wanting in every age and place. What shocking proofs are given us of this, when men, through rage or despair, put an end to their own lives, and rush, all covered with their sins, to the tribunal of their insulted Creator. Wicked men, who either deliberately disbelieve a future state, or who have no distinct or impressive apprehensions of what awaits them there, are not unfrequently seen to be impatient for death. But good men may also indulge in a degree of this spirit; although preserved, while reason holds its throne, from carrying it to the horrid lengths that have just been mentioned. The cares, and burdens, and perplexities, and fatigue of worldly business, or of relative duties, may sometimes urge them to this sinful impatience. Long sickness, or much bodily infirmity, or heavy afflictions of any kind, may tempt them, as they did Job, to indulge it.

The languor, lassitude, and various inconveniences and sufferings of old age, are sometimes seen to produce it. The believer hopes for unmingled happiness beyond the grave, and is ready to be dissatisfied that he is detained in a state of sorrow and affliction. But he ought to remember, that "his times are in the hand of God," and that duty demands that this concern be resigned entirely to the divine disposal. The believer should recollect that it is not acting the part of a good servant, to be reluctant to work till evening, nor of a good soldier, to be too desirous of being called from his post. He should remember that it is incumbent on him to *suffer* the will of God, as well as to *do* it; and that the former of these is often as important, both to himself and to others, as the latter. He should remember that the reward of fidelity is so great, that he may well wait, and do, and suffer, as long, and as much, as God may require, before it be conferred?—eternity will surely be long enough to be happy. While, therefore, he may and ought, with the apostle, as already stated, to indulge a desire to depart and to be with Christ, he should also be willing, as the apostle was, to stay as long as he may be profitable to the church or to the world; or may, in any wise promote the divine glory: and longer than this, he may be well assured, God will not suffer any of his children to remain in exile from their heavenly home. Cordially, therefore, let them adopt the language of the text—"All the days of my appointed time will I wait till my change come"—I am now to remark briefly—

IV. In the last place, that this change will be, in the highest degree, important and decisive to all. It is spoken of with emphasis in the text—it is denominated "*my change*," as if there were no other that could be mentioned or thought of, while this was in contemplation;—or as if no other deserved notice in comparison with this. And such, in reality, is the fact. Death will change all the circumstances of our present existence. The body will change its appearance and its capacities. It will change from an animated and attractive form, into a lifeless and unsightly lump of clay. The soul will change worlds. It will change time for eternity, a state of probation for a state of eternal fixedness of character and perceptions; a state where happiness and misery are blended together, for one where there will be either happiness or misery without any mixture, and with an intensity of which we can now have no adequate conception; a state where things are seen through the dim medium of the senses, for one where the unimprisoned spirit will discern God and eternal realities, with naked and unobstructed vision.

Widely different, as already hinted, will be the nature of that transition, which the righteous and the wicked will make, when their last final change shall come. The wicked will then change their indifference to religion, into an unavailing and endless agony of soul, that they wasted the period of probation, without making preparation for this momentous event. The infidel will change his unbelief of revelation, and his sneers at its truth, into an awful conviction of its verity, and into curses on his impiety and folly, for neglecting the counsel of God for his eternal well being. The prosperous and pleasurable sinner will change his wealth, his pomp, his fame, his flatterers, and his sensual indulgences, for the blackness of darkness for ever, the society of blaspheming spirits, tormenting devils, and the gnawing of that worm which shall never die. The giddy, the thoughtless, and the vain, will change all those sportive scenes, which once allured them, and kept their souls from God, for weeping and wailing, and gnashing

of teeth, without hope and without end—awful change!—beyond conception awful—to all who shall then be found to have lived without God and without Christ in the world. "O that they were wise, that they understood this, that they would consider their latter end."

But unspeakably joyous and glorious will be this change, to all the people of God. Faith will then be changed into vision, and they will behold their Saviour, face to face. They will change all the sufferings of time for all the ecstacy of eternity. They will change a state of infirmity for one where no inhabitant shall ever say I am sick; but where all shall possess eternal health, activity, and vigour. They shall change the scoffs and reproaches of wicked men for the approbation and applause of God and angels. They shall change a state of labour for a state of rest and reward. They shall change all their doubts and fears, their languor, coldness and sluggishness, in the divine life, for a perfect and enduring assurance of God's love, and the most delightful freedom in his service. They shall change, in a word, a state of sin and imperfection, for a state of immaculate holiness and resemblance to the blessed God—where no enemy or temptation shall ever again assail them; where the body of this death shall no more oppress them; where they shall have no more contentions and conflicts with any of their corruptions; but where the soul shall be completely purified, and shall drink without interruption, and with ever increasing delight, of the rivers of pleasure which flow at God's right hand. Thrice blessed and desirable change! Come the happy hour that shall bring it near!—"Come quickly; even so, come Lord Jesus."

In closing the subject, fidelity to my Master, and to their own souls demands, that I solemnly call on those whose consciences inform them that they are yet in their sins, to accept the offered grace of God to-day. To-day you enter on a new year; and after all the days and years you have passed, the whole business of life, as you have heard, is still before you—it is still all on your hands. Is it not time to set about it in earnest? May not "the time past of your life suffice you to have wrought the will of the flesh?" When do you propose to be wise for eternity?—O beware, I conjure you, that you be not surprised into remediless misery! Resolve, in the strength of an Almighty Saviour, that this year, this day, yea, from this good hour, you will be for God—that the care of the soul shall be to you the "one thing needful," till its salvation is ensured, by a vital union with the Lord Jesus Christ. If my earnest wishes, and prayers, and entreaties, under the blessing of God, shall induce you thus to resolve and act, you will look back to this year, this day, this hour, as one ineffably happy—the one when happiness inconceivable and endless began, and was made assuredly yours.

Let those who are yet in painful doubt on the subject of their spiritual state, be reminded by this day and this discourse, that their time for ascertaining their true standing as candidates for the weal or woe of eternity, is fast stealing away, and that they know not how soon, whether doubting or resolved, their decisive change will come. "How long halt ye between two opinions?" Be exhorted to aim at a higher standard of piety than you have yet proposed to yourselves; and if you reach it, your doubts and fears will be likely to vanish with the attainment. Instead of poring over your past experience, go right to the foot of the cross, and as perishing sinners embrace a crucified Saviour, who is as freely offered to you now, as he ever was. If your faith, invigorated by the Spirit of all grace, shall give you sensible freedom to

trust yourselves simply and solely on the righteousness of Christ, and shall shed abroad his love in your hearts, quickening you in all duty, and giving you a hatred of all sin, you ought to be comforted and established—If you are not, your fears and doubts will then be infirmities, which if they follow you to your great change, will, after it is past, leave you entirely and for ever.

Christians who possess "a good hope through grace," "the full assurance of hope," "a hope full of immortality"—this surely must be a joyful day to you. The recurrence of every such day, is a way-mark to travellers on the journey of human life; and this day you see another of these significant monitors, that your pilgrimage is rapidly approaching its happy termination; that you are one marked portion of time nearer, than on the last occurrence of a new year, to the *great change* which will carry you from earth to heaven. "Rejoice always, and again I say rejoice;" but be not impatient. Say, with the holy man who spoke our text,—"all the days of my appointed time will I wait, till my change come." And while you wait, be active and exemplary in every duty. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Keep in mind that all the trials of this mortal state, only "work out for you a far more exceeding and eternal weight of glory; while you look not at the things which are seen, but at the things which are not seen." Yes, dear brethren, often look across this vale of tears, and the valley of the shadow of death, to the region of light and life eternal that lies beyond. There every sorrow will be turned into joy, in the immediate presence and vision of that precious Redeemer to whom you now look by the eye of faith—There

> "His own soft hand shall wipe the tears,
> From every weeping eye;
> And pains, and groans, and griefs and fears,
> And death itself shall die.
>
> "How long, dear Saviour, O how long!
> Shall this bright hour delay;
> Fly swifter round, ye wheels of time,
> And bring the welcome day."

From the Christian Observer for October ult.

THE THEBAN LEGION.

The vale of the Rhone, in the environs of St. Maurice and Martigny, is one of the interesting spots so frequently visited in Switzerland. The snowy pinnacles of the Dent de Midi; the various other Alpine elevations; the beautiful water-fall, rushing down the rocks like a liquid avalanche; the extensive forests mantling the mountains; the rolling and impetuous Rhone—these, and a thousand nameless beauties, give an impression to the scene which none who have a heart to feel the beauties of nature can fail to experience. But of the many Christian travellers who have gazed on these works of the Creator, few, comparatively, appear to have recalled to memory that it was amidst these scenes that is said to have occurred one of the most remarkable examples of martyrdom with which ecclesiastical history has made us acquainted. It was here that the Theban Legion, consisting of more than six thousand Christian soldiers, died voluntarily for Christ their Master. The Roman army, under Maximian, was on its march for

Gaul. At Octodurum (Martigny) the emperor commanded a festival celebration in honour of the gods, and the Christian soldiers were called on to participate. Far was it from Christian firmness in those days to yield to the most distant appearance of idolatrous worship. The Theban Legion retired to a strong position, under the command of Mauritius, its chieftain, in order to avoid the sacrifice to idols. Maximian, in consequence, inflicted a decimation of the whole legion. Gladly, calmly, triumphantly, did each tenth soldier present his breast to the sword. The survivors remaining faithful to their Saviour, a second decimation was ordered; and this second band of martyrs showed themselves as unshaken in their fidelity to their Redeemer as their deceased brethren. In this second execution, Mauritius their leader was sacrificed. At length, Maximian, seeing that their constancy was invincible, ordered the execution of the whole of the remainder of the legion; all of whom, unresistingly, calmly, firmly, patiently, died in their ranks, faithful martyrs to Him who had died for them on Calvary.

The feelings excited by recently visiting the scene of this deed of Christian chivalry suggested the following lines.

THE THEBAN LEGION.

Days of the Alps return!
Ye meaner thoughts, retire!
Burn, rock and mountain-valley, burn,
As once with martyr fire!

'Tis not thy torrent force,
Old Rhone, I gaze along:
Rush, white and deep, thou cascade hoarse,
To win another's song.

Let others laud the plain
Where vines entwine the bower,
The forest's clime, the snow's domain,
Or Mont Blanc's thunder tower.

But, thousands of the brave,
Where, where your Alpine bed?
I seek, I sing, your mountain grave;
I hymn the martyr dead.

'Twas not the crimson flow,
Of battle round you poured:
Your sovereign laid your legion low;
In peace your eagles soared.

'Twas not the rebel shout
Which rolled through all your host:
Those lightning spears the panic rout
Of Roman foes might boast.

For Christ, the Martyr King,
Here flowed the blood-red tide;
A trophy to his cross to bring
Here soldier-like ye died.

Twice thro' each tenth heart ploughed
The fatal sword its path;
And last, the whole bright phalanx bowed
Its legion strength in death.

No cry along your line,
No coward shriek was there:
St. Maurice gave the martyr sign,
"For Christ to die we dare."

Soldiers! your fight is done—
Long past your victor day.
The crown of life immortal's won—
Ne'er past your victor lay.

Christian, maintain thy field;
Thy contest, too, will cease:
With Christ to lead, with Christ to shield,
Soon Victory! triumph! peace!

What, though a fiercer foe
Than Rome, tyrannic frown!
Heaven's power shall lay that foeman low:
On! onward to thy crown!

As the history of the Theban Legion is questioned by some authors, perhaps some of your readers, who have leisure for such inquiries, will favour us with their opinion of its authenticity.

ANGLICANUS.

FOR THE CHRISTIAN ADVOCATE.

THE TRIUMPHANT DEATH OF A CHRISTIAN NO CAUSE OF WONDER.

The subjoined piece was written after reading the two following

verses, reprinted in the Nov. number of your Advocate, from "The London Christian Observer."

—

"Angels, as you wing your way,
From the realms of endless day,
Deign to grace our lower sky:
Come, and wonder;
Come and see a Christian die.

"Ye who tempt the heirs of glory,
Ye who hate redemption's story,
See your leader vanquish'd lie:
Come and wonder;
Come and see a Christian die."

—

Why should angels bend their flight,
From realms of uncreated light?
Why forsake their native sky?
Can *they* wonder
Christians should triumphant die?

Know they not the happy land
By the breeze of heaven fanned,
Where the saint at God's right hand,
Boundless blessings shall enjoy?
Can *they* wonder,
When they see a Christian die?

Come they?—Yes—but 'tis to wait
"Till the good man meets his fate;"
Then to heaven's glorious gate
Bear his soul triumphantly,
Not to *wonder*,
That the saint should calmly die!

Why should fiends from hell below,
In wonder to his death-bed go?
They may envy—for they know,
Heaven's eternal weight of joy.
Would *they* wonder,
Tho' the saint should long to die?

Burning memory points to where,
Life's pure river sparkles there;
Trees, whose boughs luxuriant, bear
Fruits of immortality;
Can *they* wonder,
Should the Christian love to die?

They who once from heaven fell,
Down into the deepest hell;
Whose tortured tongues alone can tell
An angel's wo—an angel's joy:
Can *they* wonder,
Ransomed Christians long to die?

Christian, bought by priceless blood,
Welcome to the throne of God,
Tho' your head beneath the sod,
In corruption mouldering lie!
Happy Christian,
'Tis your privilege to die!

Will the weary wanderer weep,
When his couch is spread for sleep?
Will the runner slack his speed,
When he sees the glittering meed?
Will the warrior trembling fly,
When the shout is *victory?*
Child of earthly misery!
Heir of heaven's unwithering joy!
Oh! the wonder,
Should the Christian shun to die!

Easton, Pa. Dec. 1833. I. L. G.

—

In poetry or in prose, we shall always welcome to our pages communications from the author of the above beautiful verses. We feared he had forgotten us.

Miscellaneous.

Translated for the Christian Advocate, from the Archives of Christianity, of the 26th of October ult.

A PARTICULAR KIND OF HYPOCRISY.

Hypocrisy is the daughter of pride; it is found in all ranks of society, and under all forms; and it is, moreover, never entirely extirpated from the human heart.

In order to class all sorts and kinds of hypocrisy, it would be necessary to have a nomenclature more complicated than that of Linnæus or of Berzelius. We have known hypocrites of philanthropy, who have lived and enriched themselves from their generosity to the poor; hypocrites of humility, who were never so much displeased as when they were taken at their word; hypocrites of virtue, who had attained perfection in concealing or in varnishing their vices; hypocrites of liberty, who clamoured for new privileges for the people, which they were the first to crush, if they mounted into power. Among these numerous

kinds of hypocrisy, the greatest disgrace attaches to religious hypocrites. This is just: the more sacred the subject of abuse, the greater is the shame and the crime of the abuser. He who was the TRUTH itself, combatted with all the energy of his divine words the hypocrites of religion—the doctors of the law and the Pharisees. He never refused his compassion or his benefits to the female sinner, to the publican, or to the Samaritan; but to that vile and odious hypocrisy which feared not to profane things the most sacred, which covered itself under the impostor's mask, which dishonoured God himself, according to the expression of Scripture, by the appearance of a piety which all its conduct falsified—religious hypocrisy Jesus Christ always reproached, in expressions of the most lively indignation.

There is, nevertheless, a particular kind of religious hypocrisy which has not been sufficiently noticed, and of which even those who are guilty of it cannot perhaps well render an account. We will characterize it in a few words.

If you have been engaged in labours and instructions for the promotion of Christian piety, and have reiterated, as often as you could, your conversations with your friends on the great truths of revelation, have you not frequently met with persons who have said to you very seriously —Faith in Christ is a most precious treasure; most happy are they who possess it! it sweetens the ills of the present life, and affords consolations under all its pains; it prompts to acts of devotedness which no other means are capable of producing; it helps to vanquish the most impetuous passions; it helps, above all things, to die with a sweet peace; it promises, in fine, to open to the believer the portals of eternity. Yes, blessed they who believe! I wish to believe the gospel as they do. But I cannot have that sincere and persevering piety which yields so many blessings in this world, and presents still greater in eternity.

Here is the language (if not the very words, at least the sense) which you have heard a score of times in the conversations of the world, and from persons worthy of the highest esteem. What are we to think of it? And what inference would naturally be made from it, by a stranger not acquainted with our manners? He would believe, most certainly, that these persons would neglect nothing to obtain a religious faith, the absence of which caused them such great regret, and which they professed to regard as the most precious of all treasures. He would think, without doubt, that they would seek, with a care the most indefatigable, that which they had declared to be "the pearl of great price" —that they would read the Bible as often as possible, that they would implore frequently of God to enlighten their minds and touch their hearts, that they would earnestly seek to enjoy the society of pious men —in a word, that they would employ the various means which might encourage the hope that they would at last obtain the Christian's faith— For the stranger of whom we are speaking would say—I think thus, because when an object which I exceedingly desire to obtain is before me, I regard neither labour nor fatigue. If I am ambitious to get a post of honour from the state, nothing hinders me—no journeys, solicitations, petitions, nor even humiliations; if I seek to be rich, I retrench something from my hours of sleep, that I may devote it to any enterprise I may have in hand; I also observe a strict economy in my family, and sometimes deprive myself of things of real necessity. If then I have an earnest wish, as these persons in conversation declare they have—if I have an ardent thirst to obtain faith in the truths of revela-

tion, it is evident that I ought to seek, in all the ways that are accessible to me, to obtain the object of my desires.

Alas! how great would be the astonishment of this stranger, when one should say to him in reply—you are altogether in error. The people of whom you have been speaking, it is true, express a strong desire to believe the gospel; but they do nothing, absolutely nothing, to obtain what they say they desire. They never read the Bible; they do not examine the foundations on which it rests its authority; they scarcely ever pray, and when they do, it is very coldly; they care little for the society of Christians; and they act in every respect as if religious faith was the most useless, the most insignificant, and the most frivolous thing in the world—But these persons, then, speak in one way and act in another, the stranger would reply—Precisely so—And do you pretend that they are sincere? They repeat that they are, at least, if one can understand what they say—But it is either a mockery, or an inconceivable delusion. Whoever belies his words by his acts is a hypocrite; for hypocrisy is nothing else than the contradiction which exists between what a man says and what he does—between the appearance of a thing and the reality.

Men of the world—you who so often profess a desire to believe, and yet do nothing in order to believe, the conclusion is inevitable; you have been hitherto, and you are yet, guilty of HYPOCRISY. May you reflect upon it seriously!

THE IMPORTANCE OF SUITABLE TRAINING FOR THE GOSPEL MINISTRY.

Several manuscripts of the lamented Dr. Fisk have been sent us by his mourning relict. Among others, we have found the following paper, which appears to have been intended as part of a contemplated inaugural address, or an introductory lecture, when he should enter on his duties, as professor of church history and church government, in the Western Theological Seminary. We have only to regret that it is incomplete. Yet as far as it goes, it is excellent; and we doubt not will be read with great interest by those for whom it was specially intended, and indeed by many others—We have also found the commencement of another paper on *Mental Science*, in continuation of the series of essays, all from his pen, which have been published in the Christian Advocate, on that important subject. But this is only a fragment, in which the subject of the contemplated essay is merely stated—*Heu! Mors ultima linea rerum est.*

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The importance of a *well educated ministry* in the church, was never greater than at the present time. There never was a time when it could be considered unimportant. Next to personal piety, always indispensable, and good mental capacity, without which there can be no education, good mental training and discipline must be held in the highest estimation. The gifts of God stand first, by grace and by nature, not always united, but never to be separated in the ministry—next to these, stand high attainments in the government, direction, and employment of those gifts.

In the development of mind, every part of its education is important, from the first direction given by maternal lips, to the last instruction

which fits for the commencement of official duty. It becomes me now to speak only of that part of education which is considered as holding an immediate connexion with preparation for the ministerial office. But it is a fact that not a few minds, of native energy and subjects of renewing grace, have been so badly trained, either before or during their academic course, that all efforts to reclaim them, during what is called their theological course, are fruitless.

A *well educated ministry*, therefore, can and will be attained, only through our primary schools, academies, and colleges. But there are other departments of knowledge, imperfectly taught in these institutions, or not taught at all, which are indispensable. These cannot be adequately gained at the present day, except in seminaries for the purpose. The exigencies of the church, the methods of qualifying men for other professions, as well as public sentiment, render theological seminaries indispensable in this age. Whatever may have been the case in former times, or whatever may be the case hereafter, the question is settled for the present state of things. There are indeed some objections to institutions of this kind, but I know not what good thing there is among men, against which there are not some objections made. It is said they are expensive institutions to the church, and after all they are liable to become corrupt in doctrine, and so be engines of mischief.

It is true they are expensive in their first endowment—so are colleges and medical institutions, but they are not to be abandoned on that account. The fair statement of this question is, can the object be otherwise gained; and is it worth the expense when it is acquired? Unless it can be shown that the object, that is, a competent theological education, can be as well gained without this expense, or when it is acquired, that the acquisition is not worth the cost, the objection is not controlling. No argument is necessary to show that the object is unattainable in any other way at so small an expense, and as for its value, it is not to be estimated by money.

It is also true that theological seminaries may become corrupt in doctrine and do great mischief. But what is to be done? Is there any institution which may not become corrupt? The history of theological learning is full of perversions and corruptions, in all the forms in which it has been taught—in universities, in colleges, and by private instructers. This is an experiment, in some respects new, and therefore cannot be decisively estimated in the light of history. It is separated from the schools of philosophy; is in the hands of the church and under ecclesiastical supervision, and therefore as safe as means can make it. A question here arises, which presents this point in its true light: are we to make no adequate provision for a thoroughly educated ministry, because those means may be perverted? Rather let us trust God to preserve them in favour of truth, erect around them all the appropriate barriers against corruption, and embalm them in the prayers of the church.

A ministry, *well educated*, must be taught in the principles of sound *biblical exegesis*,—in the doctrines, precepts and promises, deduced from correct *biblical interpretation*—and in the *organization*, *character*, *government* and *history* of the church. Less than this cannot furnish a competent education for the ministry. To instruct well and fully in the *first branch*, must put in requisition more than the time, talents, and acquirements of any one man. Oriental literature and exegesis of the Old Testament, is enough for one man's life and study to teach.

Grecian literature and exegesis of the New Testament, will demand all the time and talents of any one teacher. The *second branch* is equally important, and should have the undivided attention of at least one instructer. While the first branch of instruction will teach a student how to understand his Bible, the second branch will teach him how to use and apply it, to himself and to others. To teach this correctly and practically, is immensely important, and no one man can do more than to fulfil the duty. The *third branch* is as laborious and indispensable as either of the other. The *origin*, *character*, and *government* of God's church are too important to be hastily passed over. Deep, careful, and even critical examination, are necessary, in a course of instruction on this branch. The church is a divine institution, whose organization, character and government are to be ascertained from the Bible. Its history is spread over a vast surface, interwoven with the history of many countries and different policies of government, involved in obscurity by the ignorance, prejudice, and superstition of ages. Ecclesiastical history alone is a laborious subject of investigation, and must occupy the patient and persevering attention of any one man's time and efforts, if he teach it profitably to his pupils.

In entering upon the duties of an office, specially devoted to the instruction of candidates for the ministry, in the origin, character, government, history, relations and destiny of the church, I may be indulged in a few remarks on the importance of this department. I appreciate the other departments of instruction, in this and similar institutions: they stand confessedly indispensable. But, if I mistake not, there is an importance attached to this department, which ought to have a higher estimate than it has sometimes received.

The things included in this department are unspeakably interesting. The mere fact, that it respects an organized society, which God regards with tenderness, preserves with care, blesses with his richest favours, and employs to effect the highest purposes of his glory, tells its interest and importance. Can we be uninterested, to know the true character and appropriate regulations of an institution, which God so honours, to which he makes known his will, for which he preserves the world, and governs all things; by which he makes known his manifold wisdom, power and grace? Can we over estimate the importance of correct knowledge, pertaining to this church?

The church of Jesus Christ has excited the most earnest attention of men. When she was confined, by the peculiar dispensation of God, to one nation, she was regarded with strong and affectionate attachment by some; and by others with fear and bitter enmity. Since she came under a new dispensation, and is set up as the light of the world, to bring the nations to God, she has been the object of scorn and violent hatred by multitudes in private and in publick, in the market place, and in seats of legislation: she has been persecuted by all classes of men, and in all possible ways which could express the malignant rage of men or demons. Others again, have regarded her with feelings of kindest tenderness and strongest attachment: accordingly, her interests have been promoted with much care, and cherished with earnest zeal. Thousands have watched her movements, and prayed for her enlargement. The *organization* and *character* of such a community must be a subject of high importance. To aid her sons, designed for her sacred ministry, in attaining correct views of what pertains to her scriptural character, form and government, is the first object of this department. The character, privileges and duties of her members; all the rights of

her citizenship; the ordinances and means of her instruction, regulation and sanctification; the character, qualifications, rights and duties of her officers; the influence she is intended and calculated to exert upon the world, and her instrumentalities for its accomplishment, are some of the things included in this first object.

The second is, to trace her *history*, and estimate the influences which have been exerted for her integrity, preservation, enlargement and purity; also the efforts to corrupt, change, cripple and destroy her. This object embraces facts of important character, spread through the records of more than fifty centuries. But a grand result of the whole is, to learn the development of God's plan and government, in the dispensations of his providence and grace toward his church.

These are subjects of vast importance to the minister of Christ. It is not a mere matter of speculative interest to ascertain what have been the forms of error, by which the church has been corrupted or disturbed; what have been the persecutions by which she has been assailed; where she has prospered and where languished; the causes which have operated and the instrumentalities employed for her enlargement or her diminution. Every thing which relates to the character and history of the church, must have great influence on the active duties of the ministry. There is, in God's plan of government throughout, an adaptation of means to the ends to be accomplished. In no department of his administration is there a more obvious and necessary adaptation than in the kingdom of his grace.

The ministry of reconciliation furnishes the most important agency which God employs in building up and educating his church. It is best adapted to exert a salutary influence over the minds of men, in all the stations and relations of life. But it is not merely because it is a living responsible agency, nor because those who exercise the office are subject to like passions with other men, and can therefore sympathize with the faithful and joyous, or with the tempted and afflicted; but because they can feed the people with knowledge, are well instructed in the things of the kingdom, and know how to guard them against the encroachments of error. Surely they must know the character and history of the church, in which, and for whose benefit, they are to exert such a vast influence. The mere statement of the objects and their influence, is an unanswerable argument for the importance of this department.

But at the present time there is a *special* importance attached to this branch of study and instruction. It is a day of great agitation and controversy in the church. In this agitation the ministry must participate, to a greater or less extent. It is impossible for them to be unaffected by excitements, which move the whole mass of society, and are shaking it to its foundation; excitements which affect the personal feelings and interests of all; and deeply affect the dearest interests of the church. Here a full, correct and definite knowledge of the church's character and history, is well calculated to settle our agitation, lead us to confidence in God, and to employ the best means to quiet, or regulate the excitements which arise. There is always danger in exciting the passions of men; an affectionate and even earnest interest in the pursuit of a laudable object, is indeed desirable and important, but an agitating excitement of the passions is never safe, unless it be directed by more than ordinary wisdom.

In matters of religious controversy the ministry must be deeply involved, from their office and responsibility. It is utterly impossible for

men, set for the defence as well as the inculcation of the truth, to avoid controversy in such a time as this. The adversaries of truth will contend, and must be left boastfully to occupy the field, or be opposed by those whose business it is "to contend earnestly for the faith once delivered to the saints." Here again the light of history, well estimated and improved, may have a very salutary influence upon the controversies of the day.

The same topicks of controversy may recur again and again, which have long since afflicted the church, and been settled in a way that ought henceforth to exclude them. Controversy is always attended by some unhappy influences, although oftentimes the means of eliciting and establishing the truth. When this has once been done in any given case, the historical instruction is valuable, to diminish the attendant evils and confirm the happy results.

The encroachments of error at the present time are made, as in former ages of the church's history, through the subtleties and speculations of philosophy. The errors may have new names, and some new illustrations, but their character is old, their influence long since developed, and their disastrous results stand recorded on the pages of history, as beacons to warn the present generation. Let the ministry be well instructed in the history of the church, and taught how to estimate newly revived errors by their old character and results, and much unprofitable speculation may be saved; in which event we may look for a more stable, consistent and useful ministry. We are already beginning to see a salutary influence of this department, emanating from some of our seminaries, and we hope for still more salutary effects yet to be seen. Among all the inventions of the age, the novelties and wonders are mostly produced by new associations of old facts and principles; new combinations of old theories and speculations; and new applications of the same philosophy, produce what is considered new light in theology. There are, in reality, few errors that are new; and as for theological truth, it is not susceptible of improvement. A thorough acquaintance with ecclesiastical history will most assuredly confirm every judicious mind in the truth of these remarks. * * *

From the Christian Observer of Nov. ult.

CRITICAL REMARKS ON THE SICKNESS OF HEZEKIAH.

The account of Hezekiah's sickness, with which we are furnished by the writers of the Books of Kings and Chronicles and the Prophet Isaiah, is one of the most interesting events recorded of the history of that excellent prince: yet it is, I think, rarely understood: and though it is plainly calculated, if not rightly understood, to be rather dangerous than profitable to the reader, it does not appear that any of the more popular interpreters have pointed out what I conceive to be the easy and natural solution of the difficulties with which it is confessedly encumbered.

Its chief difficulties may be thus briefly stated: That a pious king should, under a dispensation of which temporal rewards and punishments formed the immediate sanction, be treated with an early death; and that so distinguished a believer as Hezekiah should prize life so highly, and regard its termination with so much alarm.

A careful examination of the authorities which illustrate the history of his reign has led me to think that his sickness was *judicial*, and that

death was threatened as the punishment of a grievous transgression. This view of the subject meets the difficulties. For if it can be shown that he had committed a great and scandalous sin, it will be acknowledged that there is nothing extraordinary in his being singled out as the object of punishment. If his conscience was burthened by a sense of guilt, it will readily be conceded that there is nothing surprising in his fear of death.

As it is my wish to state the considerations which have led me to entertain the opinion I have expressed as briefly as possible, I shall not enter upon a vindication of the dates I assign to the events of Hezekiah's reign. It will be sufficient for my present purpose to follow the chronology which Mr. Townsend, in his "Arrangement," has adopted from Prideaux. I will premise my remarks by an extract from his "Table."

A. C.		Years of Hez.
715	Sennacherib succeeds Shalmanezer	13
714	——— invades Judah—Hezekiah's sickness	14
713	——— invades Egypt	15
712		16
711		17
710	——— returns from Egypt to Judea—his army destroyed	18

One of the first acts of Hezekiah had been to shake off the disgraceful yoke which the sinful weakness of his father Ahaz had imposed upon the kingdom of Judah. After acquainting us with the various reforms which marked the commencement of his reign, the sacred historian informs us, with evident satisfaction, that "the Lord was with him, and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not." (2 Kings, xviii. 7.) The last years of Shalmanezer were occupied by the war which terminated in the capture of Samaria and the final conquest of the kingdom of Israel, (2 Kings, xviii. 9—12,) and by an attempt to reduce the revolted provinces of Syria and Phœnicia. (Joseph. Antiq. ix. 14; Prid. b. 1; Halls, vol. iii. p. 427.) His successor, Sennacherib, immediately upon his accession turned his arms against the kingdom of Judah: "In the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them." (2 Kings, xviii. 13.) The first determination of Hezekiah in this emergency was worthy of his character and his principles: he prepared boldly to meet the foe: "he strengthened himself," by fortifying Jerusalem, and by collecting an army for its defence. His language to his people breathed a pious and noble confidence: "Be strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him—With him is an arm of flesh, but with us is the Lord our God, to help us, and to fight our battles." His people responded to these admirable sentiments; they "rested themselves upon his words." (2 Chron. xxxii. 7, 8.)

But what is man! Hezekiah himself quailed before the threatening danger. As the enemy approached, fear and distrust prevailed over his holy resolution and confidence. We mourn as we read the humbling narrative. "Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold." Hezekiah's treasures were inadequate to pay the sum required: he has recourse to a base expedient; he imitates the sacri-

lege of his impious father: "Hezekiah gave him all the silver that was found in the house of the Lord and in the treasures of the king's house. At that time did Hezekiah cut all the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria." (2 Kings, xviii. 13—16.)

Such was the melancholy progress of unbelief. The once faithful Hezekiah had exhibited a publick and scandalous distrust of God. He had not feared to violate Jehovah's temple. He had "given great occasion to the enemies of the Lord to blaspheme." The backslider must be chastised, or he will not be reclaimed. "In those days was Hezekiah sick unto death." Like another Nathan, "The prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." (2 Kings, xx. 1.) The fallen monarch was overwhelmed with grief. In fervent prayer he besought the Lord to remember his former zeal and piety. He did not pray in vain. His sickness (which has generally been supposed to have been an attack of the plague) was miraculously removed; and his repentance was succeeded by the promise of an addition of fifteen years to his life, and of the deliverance of Jerusalem from the Assyrian foe. A striking miracle was wrought to convince the desponding penitent that "on the third day he should go up unto the house of the Lord." (ver. 11.)

In accomplishment of Isaiah's prophecy, during three years "the king of Assyria led the Egyptians prisoners, and the Ethiopians captives." It is highly probable that Hezekiah had, upon his repentance, refused the payment of the unlawful tribute, for we next find Sennacherib again besieging Lachish. It is unnecessary to trace the history of his unfortunate campaign. The negotiations of his proud and impious ambassador, and the miraculous destruction of his powerful army, are fully described in the sacred books. The few remarks I have yet to make will apply, though indirectly, to the main subject of this paper.

Prideaux (vol. i. b. 1,) seems to think that the disgraceful treaty which averted the attack of Sennacherib was concluded subsequently to the sickness of Hezekiah. This opinion is mere conjecture; and I cannot but regard it as completely refuted by the ascertained dates. The sacred writers expressly state that the first Assyrian invasion took place in the fourteenth year of Hezekiah; the sickness could not have occurred till the *very end* of that year; for the king survived it but fifteen years, and he reigned only twenty-nine.

Hales has fallen into a remarkable error, in supposing that the expedition of Rabshakeh was prior to the invasion of Egypt. (vol. iii. p. 427.) It is unnecessary to produce opinions upon a plain point; but I may observe that Prideaux and Townsend are against him. The opinion of the great chronologer introduces sad confusion into the history.

But there is one point in which this learned writer has made a discovery of which I am surprised to find that Mr. Townsend has not availed himself. There can be no doubt that Merodach-baladan's embassy of congratulation was subsequent to the treaty with Sennacherib. It must, therefore, have been subsequent to the destruction of the Assyrian host. It was not till after that event that Hezekiah could again boast of a treasure. He then "had exceeding much riches, and prospered in all his works." (2 Chron. xxxii. 27—30.)

FRATER.

From the New York Observer.

INFALLIBILITY.

Every body knows that the church of Rome lays claim to infallibility. She contends that there is *no mistake* about her; that she *cannot* err. Now this very *modest* claim of our sister of Rome, (for in the matter of churches I reject the relation of mother and daughter,) I am constrained to question, and that for such reasons as the following:—

1. She cannot herself tell us where her infallibility is to be found. She is sure that she has it somewhere about her, but for the life of her she cannot tell where. Some of her writers say that it is with the Pope. Others contend that it resides in a general Council. And another opinion is that both the Pope and a Council are necessary to it. Now I think they ought to settle it among themselves *who* is infallible, before they require us to believe that *any one* is. Let them *find* infallibility and *fix* it. After that it will be time enough for us to admit its existence. But

2. We will suppose that it is the Pope who is infallible—each successive Pope. Well, where did they get their infallibility? Why, it was transmitted from St. Peter, to be sure. Christ gave it to him, and he handed it down. But was Peter infallible? There was a day when I suspect he did not think himself infallible—when smitten to the heart by the reproving look of his Lord, he went out and wept bitterly. There is no doubt that he made a *mistake*, when he so confidently pronounced, "though I should die with thee, yet I will not deny thee"—and let it be remembered that this was after Christ had said, "thou art Peter, and on this rock," &c.

If Peter was infallible, I wonder he did not at once settle the difficulty of which we have an account in Acts xv. Why was the matter suffered to be debated in the presence of his infallibility? It seems that Peter on that occasion claimed no pre-eminence. Nor was any particular deference paid to him by the council. He related his *experience*, precisely as did Paul and Barnabas. *James* seems to have been *in the chair* on that occasion. He speaks much more like an infallible person than any of the rest. He says "wherefore my sentence is, &c." What a pity it is for the church of Rome that Peter had not said that instead of James. We should never have heard the last of it. But it was the Bishop of Jerusalem, and not the Bishop of Rome, who said it. It cannot be helped now. Will my Catholic brother take down his *Doway* and read that chapter?

But again, if Peter was infallible, I am surprised that Paul *withstood him to the face, because he was to be blamed.* That was no way to treat a Pope. But Paul had always a *spice* of the Protestant about him. And yet Peter did not resent Paul's treatment of him, for in his 2d Epistle he speaks of him as "our beloved brother Paul." I suppose that Peter himself did not know he was infallible. Men do not always know themselves.

Once more: if the superiority among the disciples belonged to Peter, it has struck me as strange that, when a dispute arose among them who should be the greatest, our Saviour did not take Peter, instead of a little child, "and set *him* in the midst of them," and remind the others that the *supremacy* had been given to him. I think the other apostles could not have understood Christ in that declaration, "thou art Peter, &c.," as the church of Rome now understands him, otherwise the dispute about superiority could never have arisen.

Now, according to the Catholic doctrine, Peter being infallible, each successive Pope inherits his infallibility; and therefore never a man of them could err in a matter of faith—nor even the *woman* Joan (for in the long list of *Papas*, there was by accident in the 9th century one *Mama*, though this, I am aware, is denied by some)—even she retained none of the *frailty* of her sex.

It is well for the Church of Rome that she does not contend that her Popes are infallible in *practice*, for if she did, she would find some difficulty in reconciling that doctrine with history. It is very true that one may err in *practice* and not in *faith*. Nevertheless, when I see a man very *crooked* in practice, I cannot believe that he is always exactly *straight* in doctrine. I cannot believe that all I hear from him is good and true, when what I see in him is false and bad. Take for example such a one as Pope Alexander 6th; when he, the father of such a hopeful youth as *Cæsar Borgia*, and the chief of ecclesiastics too, tells me, with a grave air and solemn tone, that it is a shocking wicked thing for an ecclesiastic to marry, I cannot help demurring somewhat to the statement of Cæsar's father. But I must proceed with my reasons.

3. If a man says one thing one day, and the next day says another thing quite contrary to it, I am of opinion that he is one of the days in error. But what has this to do with the business in hand? Have not the Popes always pronounced the same thing? Have *they* ever contradicted each other? Ask rather, whether the wind has always, ever since there was a wind, blown from the same quarter. Now here is reason why I cannot allow infallibility to belong to either Popes or *councils*.

4. I would just ask for information, how it was when there were *three* contemporary Popes, each claiming infallibility. Had they it between them? or which of them had it? What was the name of the one that there was *no mistake* about? How were the common people to ascertain the infallible one, for you know their salvation depended on their being in communion with the true Bishop of Rome, the rightful successor of St. Peter.

5. The more common opinion among the Catholics is, I believe, that the infallibility resides in a Pope and general council together. Each is fallible by itself, but putting the two together, they are infallible! Now I admit that in some languages, two negatives are equivalent to an affirmative; but I do not believe that two fallibles ever were or will be equivalent to an infallible. It is like saying that *two wrongs make a right*.

I may trouble you again on infallibility hereafter.

It may be well for Presbyterians to be occasionally reminded of what a steadfast adherence to gospel truth and order cost their ancestors. With this view let them read what follows—It is an extract from the "Scots Worthies"—We take it from the Cincinnati "Standard."

JOHN BROWN, OF PRIESTHILL,

A Scottish Martyr.

On one of those days, when driven from his home, he fled for refuge, to a deep ravine, or moss hag, that had been formed by the current of a water spout, carrying shrubs, soil, moss and all before it, to the dale land beneath, leaving a frightful chasm, amidst a vast field of heath. Its deep mossy sides made it inaccessible to strangers: only the neighbouring husbandmen knew where the brakens hid the rocks,

whose shelvy sides conducted to the bottom. In the sides of this natural alley were dens and caves, sufficient to hide a large company. In one of these Priesthill intended to spend the day in prayer; and had began to pour out his soul, in the words of Lamentations iii. 40, &c. when a sweet sound reached his ear, that seemed to proceed from another part of the place. At first it was in a soft under voice, as afraid to be heard; but soon arose above all fear, joined with others; and he heard a Psalm distinctly sung.

"It is the hallowed sound of praising God; and by some fellow sufferers," said John Brown, as he arose from his knees to search them out. And to his no small joy, he found David and William Steel, his neighbours; and Joseph Wilson, from Lesmahago, in the cleft of a rock that jutted half away into the ravine. The Steels had had a narrow escape the day before this. And it was to avoid such harassing that they now fled to the ravine.—Nor did they flee in vain. They found, to their sweet experience, this dreary waste a Bethel; and in their harassings and hidings, as it was with Moses on the mount, they felt nearest God when farthest from creature comforts. All day they read God's word and prayed by turns; and during the dark and silent watches of the night, by turns they prayed and praised.

The seventy-fourth Psalm was deeply imprinted on their memories, from its being remarkably descriptive of their situation. The whole of it was sung about midnight; and while the wind carried the sound to the dale land below, faith carried the matter up to heaven. They felt a peace that made them loth to part. Every one was sensible that the presence of God had been with them. And in this spirit these poor hunted saints spent the time till morning dawned, and the lark rose above their heads, joining his note with theirs, in praise to God for the light of another day.

William Steel, who escaped death from the persecutors, and lived many years after the revolution, said often, if ever there was a time in his life that he would wish to enjoy over again, it was especially that day and night he spent in the moss hag. They all thought it would be their last meeting on earth. He was the first that ascended from the ravine, to look if the enemy were in view; and it being a clear morning, and no person in sight, they all followed, and were standing to consult on the separate paths they would take home, to prevent them from being seen, when they were struck silent by a voice, sweeter than any thing they had ever heard, passing over the ravine, singing these words:—

Oh! let the prisoner's sighs ascend
Before thy sight on high;
Preserve those by thy mighty power,
That are ordained to die.

And again, while they stood silent, another voice sung, in tones of exultation:—

Though ye have lain among the pots,
Like doves ye shall appear,
Whose wings with silver, and with gold
Whose feathers covered are.

After standing for some time, looking at one another, some of them thought they had left other worshippers in the moss hag. Others thought that the sound echoed from a greater distance. "Whatever or wherever the words come from, we have little concern," said John

Brown; "one thing we may take comfort from, they are God's words to his church in affliction, and that is our situation."

John Brown, as usual, had arisen with the dawn, and had offered up the morning sacrifice. His wife often told how remarkably the Psalm, sung that morning, tended to gird up the loins of their minds. It was Psalm xxvii. 1—4.

After worship, the gudeman went to the hill to prepare some peat ground; the servants were also out, and engaged at some distance in their wonted employments. Of a sudden Claverhouse surrounded the helpless man with three troops of dragoons, and brought him down to his own house. He left his implements of industry with great composure, and walked down before them, more like a leader than a captive.

Meanwhile Janet had alarmed her mother, by telling her that a great many horsemen were coming down the hill with her father. "The thing that I feared is come upon me; O give me grace for this hour," said her mother, hastily taking up her boy, and wrapping him in her plaid; and taking Janet by the hand, she went out to meet her foes, praying in secret as she went.

The leisurely way of examining persons by law, in which there was some semblance of justice, was now departed from. Claverhouse simply asked John Brown, why he did not attend the curate? and if he would pray for king James. Upon hearing his answer, Claverhouse said, "Go to your prayers, for you shall immediately die;" which command John immediately complied with, and that in such a manner as filled the troops with amazement. On his family it had a different effect. His wife, who was great with child, with another in her arms, and Janet at her side, stood while he prayed "that every covenanted blessing might be poured upon her and her children, born and unborn, as one refreshed by the influence of the Holy Spirit, when he comes down like rain upon the mown grass, as showers upon the earth."

There is a light in the Christian's life that discovers the spots of the wicked, and torments them before the time. When Claverhouse could bear his prayers no longer, and had succeeded, after interrupting him twice, with the most blasphemous language, to raise him from his knees, John Brown said to his wife—"Isabell, this is the day I told you of before we were married;" and added, with his usual kindness, "you see me summoned to appear, in a few minutes, before the court of heaven, as a witness in our Redeemer's cause, against the ruler of Scotland. Are you willing that I should part from you?" "Heartily willing," said she, in a voice that bespoke her regard for her husband, and her submission to the Lord, even when he called her to bow before his terrible things. "That is all I wait for: O death, where is thy sting? O grave, where will be thy victory?" said John Brown, while he tenderly laid his arms around her, kissed her and his little boy, and lastly Janet; saying to her, "My sweet bairn, give your hand to God as your guide; and be your mother's comfort." He could add no more; a tide of tenderness overflowed his heart. At last he uttered these words, "Blessed be thou, O Holy Spirit! that speaketh more comfort to my heart than the voice of my oppressors can speak terror to my ears!" Thus, when the Lord brought his witness to be tried, he discovered a magnanimity, which, as he fell, conquered his persecutors.

"If, in the Christian's life, there is a light that discovers the spots of the wicked, so, in the martyr's heroic grappling with death, there is

a *heat* that scorches them past enduring. It was doubtless under this feeling that Claverhouse ordered six of his dragoons to shoot him, ere the last words were out of his mouth; but his prayers and conduct had disarmed them from performing such a savage action. They stood motionless. Fearing for their mutiny, Claverhouse snatched a pistol from his own belt, and shot him through the head. . . . . And while his troops slunk from the awful scene, he, like a beast of prey that tramples and howls over a fallen victim, insulted the tender hearted wife, while she gathered up the shattered head, by taunting jeers. 'What thinkest thou of thy husband now, woman?' 'I ever thought mickle good of him,' said she, 'and now more than ever.' He, seeing her courage, said, 'it would be but justice to lay thee beside him.' She replied, 'if ye were permitted, I doubt not your cruelty could go that length; but how will ye answer for this morning's work?' With a countenance that belied his words, he answered, 'To men I *can* be answerable, and as for God, I will take *him* in my own hands.' Thus saying, he hastily put spurs to his horse, and left her with the corpse. She tied up his head with her napkin, composed his body, covered it with her plaid, and when she had nothing further to do, or contend with, she sat down on the ground, drew her children to her, and wept over her mangled husband."

We earnestly recommend to all our readers a careful perusal of the following able and candid discussion, by a valued correspondent, of one of the most important subjects of Christian theology.

For the Christian Advocate.

THE NATURE OF THE ATONEMENT.

No. I.

The coming into the world of God's "only begotten and beloved Son," must have had an important object. It took place about 4000 years after the creation. It had been the subject of many promises and prophecies: it had been foreshadowed by many types and figures; and it had excited long and anxious expectations before "the fulness of the time had come"—not, however, more than its importance demanded. But the predicted time having arrived, he came; and found good old Simeon waiting for him, the second temple standing in its glory, the daily sacrifice still smoking on the altar, the sceptre of Judah just passing into Roman hands, and John the Baptist ready to receive him, to set him apart to his offices, and introduce him to Israel as the promised Messiah. He was "conceived by the Holy Ghost, born of the virgin Mary," announced and hailed by angels, and honoured by "wise men from the east," who had seen "his star," and were conducted by it to the place where he lay.

The object of all this he himself declares—"He came to give his life a ransom for many." *A ransom* is a price paid for the release of one who has forfeited or lost his liberty; for one who is either too weak to break his chains, or too poor to pay his ransom, and whom a friend redeems and sets free. This was the condition of our race. Our lives were forfeited; the law of God condemned us to death—eternal death; and "the law was holy, just, and good." The law could, therefore, afford us no relief. We could do nothing but bear its penalty, and that would leave us hopelessly wretched. From this condition Christ came to ransom

us, and that ransom the passage quoted tells us was "his life;" and to give his life for this end was the great object of his mission. That object was accomplished on the cross; and our Redeemer's death, under these circumstances, we denominate THE ATONEMENT; or that on account of which sinners are pardoned and saved.

A right understanding of this most interesting and important transaction, we consider of the highest moment. But important as it is, a great variety of opinions have been entertained on the subject. The friends of the Christian system have been obliged to defend themselves against the whole body of those who deny the Bible to be a revelation from God. And then again, they have been put upon their defence of the truth, by those Unitarians who claim for themselves the Christian name, although they deny this vital part of the Christian system. In addition to all this, the *nature* and *extent* of the atonement have been debated at great length, and with much spirit, (not always Christian) in the bosom of the Christian church itself.

The following definitions of the atonement will show, with sufficient clearness and accuracy, the views of the parties to this controversy. The one defines the atonement to be, "a proper satisfaction to the divine law and justice, vicariously made by the Lord Jesus Christ, dying as a substitute, and bearing the sins of his people in his own body on the tree; in virtue of which they are renewed by the Holy Ghost, and freely justified." The other has defined it to be, "a satisfaction rendered to the *public justice of God;* giving him an occasion to express his displeasure against sin, and exercise his mercy in the forgiveness of sinners." Out of this distinction has arisen, as I think, the great question as to the extent of the atonement. *We* limit the atonement, as to its intended application, to the subjects of salvation; but we do not limit its value, which we fully and freely admit to be sufficient for the salvation of all mankind, if God had so designed it. My present object is, to inquire, what is the true nature of the atonement, according to the teaching of the Holy Scriptures. I say, the *Holy Scriptures*, because we can learn the true nature of God's institutions, only from God himself. In order to arrive at the object which I have in view, I shall—

I. Show, That that definition of the atonement, which describes it as "A satisfaction to the *public justice* of God, giving him an occasion to express his displeasure against sin, and exercise his mercy in the forgiveness of sinners," presents an inadequate and unscriptural idea of its nature. In the view of this definition, I would reverently ask—Was the death of Christ necessary, for such a purpose? Is not the Divine displeasure against sin, sufficiently illustrated by the sufferings and death of our whole race? by the multiplied and inconceivable miseries under which our world has groaned, for nearly six thousand years? and by the everlasting destruction of the finally impenitent? And if God, as an act of *mere mercy*, had pardoned even the whole of our race, would not the eternal damnation of all the fallen angels, have been a sufficient and perfect illustration of his displeasure against sin?

Now, if this illustration could have been made, without the sufferings and death of the Saviour, (as it is humbly conceived it might,) why was it necessary that he should have died for such a purpose? Would he have died for no higher end? God does nothing in vain.—He does not perform a miracle, unless the occasion be worthy of it. In all Christ's doings and sufferings, there was *a needs be*—"Thus it

behooved him to suffer." If there had been another way by which the great object could have been effected, would it not have been taken? There needed no farther illustration of what was already written, as with a sunbeam, on the inconceivable misery of our world, and the everlasting perdition of the fallen angels. It does appear to me, that the atonement does mean something more, *much more*, than this; for under this view of the subject, I cannot perceive, how it was necessary, that Jesus should have died; and if not *necessary*, surely it would not have taken place. Let those who entertain the sentiment I oppose, think again on the subject.—Have they not been mistaken? Have they not thoughtlessly endeavoured to accommodate this great scripture doctrine to a philosophical system? Does it agree with any view of the sufferings and death of Christ, contained in the bible?

Further—The view of the atonement, now opposed, proceeds upon the supposition, that the pardon and justification of sinners, is an act of *mere mercy*. Now, that God exercises mercy in the pardon of sinners, the writer feels no disposition to deny. He would cordially unite, with all those who sing,

"O to grace, how great a debtor."—

But he at the same time believes, that the *justice* of God is as strikingly illustrated, in the plan of redemption, as his mercy; and so it is thought the scriptures consider the subject. So the Apostle John seems to have thought, when he penned the following words—"If we confess our sins, he is faithful and *just*, to forgive us our sins, and to cleanse us from all unrighteousness:" And Paul, when he said, "Whom God hath set forth, to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be *just*, and the Justifier of him that believeth in Jesus."

Now, how the justice of God appears, under the view of the atonement here contemplated, I am utterly at a loss to conceive—or even what concern it has with justice. And yet, we are told by the Holy Ghost, that God is *just*, in performing this act of grace—just, in the view of the propitiation found in the blood of Christ. All this is easily understood and explained, under what I believe to be a scriptural view of the atonement; but under the view to which I advert, it seems to me no more than a mere flourish of words, conveying no definite meaning to the mind. And, I am constrained to say, I strongly suspect it would never have been thought of—certainly not, as suggested by the word of God—if some philosophical dogma had not been hardly pressed, and that men laid hold of the first plausible imagination, which presented itself to the mind. Upon this objectionable plan, I find it difficult to ascertain what such expressions as these mean—"The Lord, our righteousness;" "Christ Jesus, made of God, unto us righteousness;" "Bring in an everlasting righteousness;" "Make reconciliation for iniquity;" "He will magnify the law, and make it honourable;"—with a multitude of others of similar import. Is the word of God so lame on a subject of such tremendous importance, involving all the hopes of our ruined race! or am I blind? Let the men of God, the expounders of the revealed will of Jehovah, the ambassadors of God to men, the comforters of those whom guilt has distressed, the priests whose lips should keep knowledge, think and inquire, whether such be the nature of the atonement? Are these the

teachings of the Holy Ghost? Think again, and let God speak by you.

The view of the atonement which I discard, appears to me to be very nearly akin to a branch of Unitarianism—It certainly leaves the *law and justice* of God where it finds them; for it has nothing of the nature of a satisfaction in it. And how, without a definite satisfaction, duly rendered, a transgressor can escape the curse denounced, who can tell? This is the language of the Lawgiver—"Cursed is every one that continueth not in all things which are written in the book of the law to do them." To deliver us from this dreadful state, "Christ was made a curse for us"—How emphatical on this point is the Scripture.—"For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." The Unitarians admit that Christ died, but not as an atoning sacrifice—not to satisfy the divine law and justice—not to "bring in an everlasting righteousness"—not to free us from the curse of that law which we had violated. He died, say they, as a martyr for the truth, to show that he really believed what he taught. Thus putting the death of Christ upon a level with the death of James or Paul. And I see not why, under the view to which I am objecting, the death of these men might not have answered the purpose as well as the death of Christ, if it be not considered as a proper sacrifice of atonement to satisfy the divine law and justice. The alleged design, "To illustrate the divine displeasure against sin," does not alter the case. Is it to be credited, even for a moment, that God would, for such a purpose—a purpose too, otherwise amply provided for—would he *unnecessarily* have put his only begotten Son to shame? And is there any thing in the death of Christ which, under this view of the subject, bears a single characteristick of a real atonement? Was it not in this school that Socinus received the rudiments of his education? Will men, to get out of the mire, plunge the whole body into the bottomless slough of *Socinianism?*

C.

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(Continued from Vol. XI., page 553.)

As professor Miller says "I cannot allow myself to doubt that a very large majority—nay, nineteen-twentieths of the whole number of our ministers are sufficiently near to the Scriptures and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship and co-operation;" and as we have expressed a very different opinion, we feel disposed to state distinctly, from our accredited Standards, certain articles of faith, which seem to us to be essential, and which notwithstanding are openly impugned and rejected by preachers and writers in the Presbyterian church, without any efficient discipline being applied to correct and prevent the evil.

In speaking of "essential truths," we observe that professor M. mentions those which are "sufficiently near to the Scriptures." This is the favourite language of those who do not in their hearts approve of our Confession of Faith and Catechisms—of those who do not like what professor M. has ably and conclusively written and published,

to show that the very design of our doctrinal Standards is to make known *how we understand the Scriptures;* and which, be it remembered, is the understanding that every man who is licensed, or ordained in the Presbyterian church, solemnly declares to be his own. The advocates and propagators of unsound doctrine always profess to go right to the Scriptures—they sometimes even glory, in not being trammelled or restrained by any frame-work raised around the Bible. They well understand, that if they can be allowed to put their own licentious construction on the language of Scripture, the field is open for endless controversy, and for advocating any heresy which they may choose to adopt. They forget—we will not say *they remember to forget*—that they have already told the church how they do, or did, understand the Scriptures; that this understanding was the ground of their admission into the church; that if they abandon this ground they ought also to abandon the church; and that they violate their solemn engagements, while they keep their standing in the church, and yet set at nought the terms on which that standing was given them, and by which alone they can with good faith retain it. But although professor M. has used the language, we have no suspicion that he has adopted the principles of the latitudinarians. We are satisfied that he believes with us, that the whole authority of our publick Formularies is derived from the sacred Scriptures; that if they were not a just exposition of the leading truths of the word of God, they would have, and ought to have, no authority at all; but that as they do soundly expound, and clearly set forth, the doctrines of the holy oracles, in such a manner as to discriminate truth from the endless errors which men of corrupt minds have professed to derive from the volume of inspiration, these Formularies, taken in the obvious sense which their language bears, are solemnly obligatory on every minister of the Presbyterian church. In an argument with professor M. therefore, it is fair for us to take our acknowledged Standards as exhibiting "the essential truths of Scripture," as held both by him and by us.

In chapter iii. sec. vi. of our Confession of Faith, we find the following article—"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, and sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only." The framers of this article appear to have intended it as *a summary* of doctrines, to be afterwards explained more at large; and have placed it under the general title of "God's eternal decrees." We take it for the very same reason that its authors composed it—as containing a summary; and one that exhibits, at a single view, the most of the important points that are now impugned by preachers and writers in the Presbyterian church. We mean also to add, from the Confession of Faith and Catechisms, a portion of what they contain on each of the topicks, in the general statement.

As we intend to state no points which we have not, with our own eyes and ears, seen or heard publickly opposed or denied, and which but for the space it would occupy, and the labour of transcription it would require, we should like to quote in the very language of the impugners, we shall not dwell on the doctrine of particular election. We do not

recolleet to have seen or heard a *direct* denial of this point, among the clergymen of our church; although of the laity we know that not a few make no hesitation in rejecting it avowedly and utterly; and although many clergymen do actually contend against doctrines which, by fair implication, necessaaily involve that of particular election—The Methodists have had considerable success, in some parts of our church, in inculcating their notions on the private members of our communion; and it is well if a number of our clergy also, are not tinctured with their sentiments in regard to election, as we know they are on the subject of human ability.

I. Then, the elect, and of course the whole human race, have "fallen in Adam." The Confession of Faith, chap. v. sec. iv. says—"The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men*—yet so as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be, the author or approver of sin." On this point we will depart from our general course, and make a quotation, which we think—although we do not say or believe that the writer himself thinks—directly contravenes the above important doctrine of our Standards. A professor of a Theological Seminary in the Presbyterian church has made a publication in the form of letters, in which he says (page 4) "God is properly the AUTHOR of that which is produced or brought about by his direct agency, the nature of which he approves, without any free agency coming between his agency and the event, so as to produce it." And again (page 8) he says—"Then according to Scripture and sound philosophy, to God alone belongs causation, and he alone is uncaused. While he is the HOLY EFFICIENT CAUSE of all our thoughts and volitions, there is no agent between him and these effects, causing them, and producing them. But before God could be the author of sin, his agency and causation must include an approbation of sin, and so be sinful; to suppose which would be blasphemy." Thus it appears, according to this theological professor, that the difference between God's being *the Author* of sin, and *the efficient cause* of sin, lies wholly in this—that the former terms imply God's *approbation of sin*, and the latter terms *do not imply it*, but leave room to maintain that he utterly disapproves of it. The position is, that sinful thoughts and volitions are creatures of God's own immediate production, which he utterly disapproves; that is, he forms, by his sole and direct efficiency, creatures which he hates the moment they are formed. It would be blasphemy to say that he loved these creatures, at any instant after he has formed them; but it is sound philosophy and theology to say that he hates these creatures of his immediate efficient power, from the very birth of their being. Now, in our humble opinion, this distinction between an *author* of a thing, and the *efficient cause* of that thing, is what no one would make or understand, without some sapient professor to teach him. To us it seems to be a distinction without a difference—And we have no doubt that whoever should say, without an explanation, that *God is the immediate efficient cause of sinful thoughts and volitions*, would be understood, by every one acquainted with the English

* We shall make our quotations by connecting only the clauses which bear on the points we touch. We shall endeavour, in no instance, to mutilate or vary the sense; and of this our readers will be able readily to judge for themselves, by the distinct references we shall always make.

language, and who had not heard of this theological system, as affirming, unequivocally, that *God is the author of sin.* We once heard a man say, when a strange thing was mentioned—it takes such things as that, to make some of all sorts. And so it is, in the *variety* of theological notions now afloat in the Presbyterian church—it takes such a system as the one we have just mentioned, to make up the assortment. Yet when the Executive Committee of the Board of Missions of the Presbyterian Church, refused to commission two young preachers who, it was well ascertained, had imbibed the sentiments above exhibited, they received a letter of severe reprimand from the teacher of those hopeful youth, and were threatened with a complaint to the General Assembly. Nor was the threat an idle one—The complaint was made, and very seriously discussed; and although the Committee at length escaped without censure, yet so also did the complainant. Nor have we ever heard, and do not believe, that this system of theological instruction has ever met reproof, from any judicatory in the Presbyterian church.

In chapter vi. sec. iii. and iv. of our Confession of Faith, it is said, speaking of the fall of our first parents, and of their sin—"They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." In chapter vii. sec. ii. it is stated—"The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." In questions 12, 16, 18, of our Shorter Catechism (to save space we omit the fuller statement of the Larger Catechism) we read as follows—"When God had created man he entered into a covenant of life with him, upon condition of perfect obedience—The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression—The sinfulness of that estate, whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin"—The eighty-second question and answer of this Catechism are as follows—Q. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall, is able, in this life perfectly to keep the commandments of God, but daily doth break them, in thought word and deed."

Let our readers mark well how many direct contradictions of the above extracts from the publick authoritative Standards of our church, are at present publickly avowed, orally and in print, by ministers in the Presbyterian church, who have solemnly adopted those Standards at their licensure or ordination. (1) It is explicitly and repeatedly stated, in the foregoing extracts—"That the first covenant made with man, was a covenant of works"—that it was "made with Adam, not only for himself, but for his posterity." But it is now denied that there ever was a covenant of works made with Adam, either for himself or his posterity. All the errors under this general head unavoidably involve this denial—whether made in explicit terms or not—The federal headship of Adam is discarded as an antiquated notion. (2) It is explicitly declared, in speaking of the sin of our first parents, that

—"They being the root of all mankind, the guilt of this sin was *imputed.*" At present, in the Presbyterian church, the imputation of Adam's first sin to his posterity, is absolutely scorned. We will not say that "nineteen-twentieths" of our clergy reject it, but we do seriously fear that at least a moiety of them disbelieve it. (3) It is unequivocally declared in the Confession and Catechism, that "the same death in sin and corrupted nature [of our first parents was] conveyed to all their posterity"—that "the sinfulness of that estate whereinto men fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin." These positions of our Standards are denied as openly and positively, although we hope not quite so generally, as that of the immediately preceding item. In regard to the quotation from the Catechism, we heard a clergyman in the Synod to which we belong, on being asked, before the Synod, if he believed it, answer categorically, "I do not." (4) It is stated in the above questions from our Standards, that—"From this original corruption [derived from our first parents] we are utterly indisposed, *disabled*, and made opposite to all good, and wholly inclined to all evil—and that "this corruption of his [man's] whole nature is commonly called original sin." This fundamental point in Christian theology, for which all the Reformers contended, (and none so earnestly and ably as Calvin,) which is called in some Formularies, "Birth sin," and in ours, as we have just seen, "Original sin," is now violently impugned and totally set aside, by not a few religious teachers, in both the Presbyterian and Congregational churches. Taking ground on some dogmas of their "philosophy, falsely so called," they maintain that "all sin consists in voluntary action—in man's *own act of* CHOICE;" and consequently that infants, before they are capable of discerning good and evil as the objects of *choice*, are perfectly free from sin; as destitute of any moral taint as Adam was at his first creation—from whom, it is maintained, they inherit no corruption whatever, and to whom they sustain no other relation, than that which every infant now bears to his father. This is Pelagianism of the highest kind; and it is rampant, and spreading like a leprosy, in many portions of the Presbyterian church. (5) Our quotation from the Confession of Faith affirms, that by man's "original corruption" he is utterly "*disabled* to all good," as well as "made opposite" to it, and "inclined to all evil:" And the Catechism teaches, that no mere man since the fall is *able*, in this life, perfectly to keep the commandments of God." Now it has even become fashionable to deny this outright—to maintain that man has natural ability to keep all the commandments of God, and to keep them perfectly. We have not long since seen it stated in print, by a Presbyterian minister, that Satan never invented a more successful artifice to ruin souls, than the preaching of the very doctrine of our Standards—the natural inability of unsanctified men to obey the commandments of God.

II. As our Confession of Faith and Catechisms teach the entire corruption, depravity, and impotence of man in his natural state, so they hold forth with equal clearness and explicitness, that his recovery to holiness and the divine favour, is wholly from the power and free grace of God. It is said, Confession of Faith, chap. vi. sec. iii., that "Man by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace—promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and *able* to believe." And in the

Larger Catechism, in answer to the sixty-seventh question, it is affirmed that "Effectual calling is the work of God's almighty power and grace, whereby—he doth in his accepted time, invite and draw them [the elect] to Jesus Christ, by his word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and *able*, freely to answer his call, and to accept and embrace the grace offered and conveyed therein"—We omit the answer to the question on effectual calling in the Shorter Catechism, which is of the same import as that here recited.

The foregoing doctrine of our Confession of Faith and Catechisms notwithstanding, we have heard a sermon from a Presbyterian minister, the avowed purport of which was to show, *what* God had done for the salvation of man, and that he had done *all* that was necessary and proper to be done; and yet the gift and work of the Holy Spirit was not mentioned, or alluded to, from the beginning to the end of the discourse. It was not intimated in all that was said, that in the great concern of renovation, and the acceptance of Christ as he is freely offered in the gospel, man needed the quickening influence and the special aid of the Spirit of all grace—nor indeed any assistance whatever, beyond the proper exercise of his own powers. That man is essentially active in *regeneration*—in regeneration strictly considered, and as distinguished from *conversion*—is both proclaimed and printed; although our Standards explicitly declare that he is "dead in sin." In fact, the *effective*, and often, we believe, the *intended* impression, made on the minds of their hearers, by the preachers to whom we refer, is, that men are fully able to convert themselves, without any other divine aid than what every man, under the light of the gospel, already possesses—They are told that they can and ought to *will* it; and if they do, they will go away renewed in the temper of their minds. We have been credibly and recently informed, that a Presbyterian minister said—we understood, *publickly* said—that we ought not to pray that God would convert sinners, but that he would convince them, that they can convert themselves. And indeed this is only putting into words, the system which is substantially taught and inculcated, by the whole class of preachers and writers to whom we here refer.

III. In the chapter on justification, in the Confession of Faith (chap. xi. sec. i.) it is said—"Those whom God effectually calleth, he also freely justifieth—by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God." Again; in the iii. sec. of this chapter, we are taught that "Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf." In both the Catechisms the same doctrine is clearly laid down—We quote only the Larger Catechism: Question 70. "What is justification? A. Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins and accounteth their persons righteous in his sight; not for any thing wrought in them or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone."

Now, there are preachers and writers in the Presbyterian church, who, if they had distinctly intended to gainsay almost every idea con-

tained in the essential article of our Creed, as stated above, could scarcely have done it more effectually and explicitly, than they have studiously attempted to do. According to them, the *atonement* (a word not found in the *doctrinal* part of the Standards of our church) did not consist in "Christ, by his obedience and death, fully discharging the debt of all those that are justified; and by making a proper, real and full satisfaction to his Father's justice in their behalf." All this is most unequivocally denied. It is explicitly asserted that Christ did not endure the penalty of the violated law of God, in behalf of his people; and of course did not discharge their debt—That the atonement is merely an exhibition of the displeasure or wrath of God against sin, and was made for all mankind alike and equally; was an offering made for the race; did not by itself secure the salvation of any one; and consequently did not make a proper, real and full satisfaction to the justice of God in behalf of all those that are saved; for these men profess to reject the doctrine of universal salvation. In a word, all ideas of *substitution*, or that Christ took the sinner's place, and obeyed and suffered in the room and stead of his people, are completely, and by some indignantly, rejected. And as to his righteousness, consisting of his active obedience to the law of God, and passive endurance of the penalty—being *imputed* to his people, as the meritorious cause of their justification, it is regarded and treated as an absurdity, and even as an impossibility. The old orthodox terms, of *atonement*, *justification*, and the *righteousness of Christ*, are retained; for what purpose we know not, if it is not to blind the populace, and leave them impressed with the belief that there is no real difference between the sentiments of these men and their orthodox brethren.

We wish it to be understood, that a principal part of our purpose, in making the exhibit that we are now closing, is, to let our readers see what is the *doctrinal* difference, between the parties that now divide and distract the Presbyterian church. Let them look at it, and consider it well: And when they have done so, we ask

1. Is there not only a *real*, but a *wide* difference? To us it does seem, after the most serious and impartial view that we have been able to take of the whole matter, that here are *two systems*—two systems which, in their characteristic features, are directly opposed to each other. If we understand the doctrinal system of our Confession of Faith and Catechisms, the principle of IMPUTATION is fundamental, and essential to the whole. Deny the imputation of Adam's covenant breaking sin, with its consequences, (as specified in our Standards) to all his posterity; deny the imputation of the sins of believers to their Surety Saviour, and the full satisfaction which, when imputed, he made for their sins, to divine law and justice; and deny the imputation of the finished righteousness of Christ to his people, for their justification before God, and their title to eternal life—and you deny a very large part of the very essence of the doctrinal standards of our church. But the party contemplated do unequivocally deny all this; as well as the other fundamental principle of regeneration, as being *exclusively* the work of the Holy Spirit.—The most frank and candid among them will tell you so expressly. Question them on each of the points to which imputation applies, as stated above, and they will tell you, that they do not hold this, that, or the other. Yet they will preach, after all, in such a manner as to lead the people to believe, and many of their ministerial brethren to believe, that they cannot be far wrong—that the most of the difference between them and their brethren, is only a difference

in language—a dispute about words—that in reality they all think alike—or as professor M. has it, "are sufficiently near to the Scriptures and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship and co-operation." Great was the delight which this declaration gave to the whole party. It was the very thing which they wished, and which they still wish and labour to have believed. It gained an admission of the letter which contained it, and a few of the succeeding ones, into their periodicals. But they found, after a while, that they must treat the professor pretty much as a Quaker preacher treated Whitfield, when he had spoken a short time in one of their meetings—"Friend George, said the Quaker interrupting him, I think thee has said *about enough*"—and so no more of the professor's letters, so far as we have seen or heard, have appeared in any of their papers.

2. Is it credible that "nineteen-twentieths of the ministers of the Presbyterian church, are sufficiently agreed in all the essentials of truth, to be comfortably united in Christian fellowship and co-operation?" We take it for granted, not only from what we personally know of professor M., but from what he says in immediate connexion with the quoted passage, that those who materially disagree, in relation to the points which we have exhibited from the Constitution of our church, cannot be comfortably united in Christian fellowship and co-operation. It follows necessarily, that his estimate is, that not more than one in twenty of our ministers, hold the obnoxious system which we have endeavoured to expose. Now, without stating any calculation of our own, we shall offer a few reasons briefly, why we think the professor's estimate must be exceedingly erroneous. We first mention the free and fearless manner in which the advocates of unsound doctrine preach and publish their opinions. Would they do this, if they were not well assured, that far more than one in twenty are prepared to stand by them? Or if they would still state, preach and print as they do, *could* they do it, without suffering discipline? No, assuredly—They well know that there is *a large party*—in the General Assembly of the church, probably *a majority*—who either through fellowship with their errors, or reluctance to offend those who are in such fellowship, will see them safe and sound through any jeopardy into which the orthodox may endeavour to bring them. Again. Look at the Theological Seminaries in our land, that send forth their pupils to become, and who actually and immediately become, ministers in the Presbyterian church. Are nineteen-twentieths of these, substantially sound in the faith? Have the professors of the Seminary in which Dr. M. sustains his office, been able to prevent many of their pupils from maintaining and advocating, through their whole course, several of the obnoxious sentiments to which we have adverted; and from preaching and publishing them, after they have left the institution? We know they have not. But let us not be misunderstood. We believe the professors in that Seminary have honestly and faithfully laboured to embue the minds of their pupils with sound doctrine; and that they sincerely lament that they have too often laboured in vain. We firmly believe the evil arises from the minds of some of the youth being so preoccupied with wrong views before they enter the Seminary, and from knowing that popular opinion is much in their favour, that they can neither be convinced of their errors from all the lectures they hear, nor restrained from defending, and even endeavouring to propagate them, in the institution: And others, who leave the Seminary, apparently and avowedly sound

in the faith, find so many clergymen opposed to their sentiments, and the popular current in the places where they are located so strongly set against them, that at length they yield and swim with the tide. Could this take place, to half the extent to which it has taken place, if nineteen-twentieths of our ministers were substantially orthodox? We are confident it could not. Once more, and finally—Whether it is known to professor M. or not, it is known to us, that on one side there are strong hopes, and on the other side strong fears, that in the event of the death of any one of the present professors of the Princeton Seminary, a man of the same, or similar theological tenets with the defunct, could not be chosen in his place. "Nineteen-twentieths" of our clergy substantially sound in the faith, when this is the case! Impossible—We fear that even a majority will not be found so, or not found so with sufficient firmness and decision, whenever another professor is to be elected in that Seminary. We are ready to weep over the prospect; although it is probable we shall not live to see the event. Our duty, we think, consists in making known the danger, that measures may, if possible, be taken to prevent its being realized.

(To be continued.)

BRIEF NOTICES OF RECENT PUBLICATIONS.

AN ADDRESS, *delivered before the Alumni Association of Nassau Hall, on the day of the Annual Commencement of the College, September* 25, 1833. *By John Sergeant, LL. D. Published by request of the Association. Princeton. Printed by Baker and Connolly.* 1833.

We have read this address with unqualified pleasure and approbation; and we should wonder how a gentleman so weightily and constantly occupied, as we know its author to be, with important professional engagements, should have acquired such an accurate and minute knowledge of the whole process of a right education, if he had not shown so satisfactorily, in this composition, what an amount of information, on subjects not professional, may be acquired by one who loses no portion of his time—This reveals the secret. We wish that many may be benefited by the disclosure.

The address before us is calculated to be profitable, not merely to the alumni of Nassau Hall, and to other proficients in literature and science, to whom it was orally delivered. It is eminently calculated to instruct all parents; and especially those of some intellectual attainments, and who are able to give a liberal education to their children. It is also equally adapted to profit all young persons, who love and seek mental improvement. We know not what number of copies have been printed, but we hope they are numerous, and that they will be widely distributed. Our space is precious, but we must give two short quotations; and the nature of our work determines us, in making extracts, to select the following:—

"For encroaching upon the appointed day of rest—putting aside all serious considerations—there is no excuse at all. It is not an evidence of industry in one's avocations, but the contrary. It is not profitable, even upon a mere worldly estimate, but injurious. It is commonly the refuge of laziness and disorderly habits, which, neglecting things when they ought to be done, suffer them to accumulate, with the expectation that the arrears will be cleared off on Sunday. A man who yields to this temptation, does not labour seven days—he allows himself seven days to do the work of six, and after all, the work is not done. The thief procrastination will be sure to steal more than one day out of the six, and leave to the seventh an undue proportion of work, even though its own

proper duty be at the same time left entirely unperformed. What was said by Sir Matthew Hale in 1662, doubtless he would have been able to repeat in 1833. 'I have found by a strict and diligent observation, that a due observance of the duty of this day hath ever had joined to it, a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me.' But apart from the considerations which governed that pious man, and deserve the deep attention of every one, no one who seriously reflects, will fail to be convinced, however paradoxical it may appear, that more work can be done in six days, than in seven. The fact is believed to support the argument. Speaking as a witness, after some experience, and careful observation, I can say, that many of the most industrious, and, in their respective walks, the most eminent men I have known, have been those who refrained from worldly employment on the Sabbath. But to return to the point under discussion—how do those who promise themselves a period of rest and of rational enjoyment, after the fatigues of a long day of uninterrupted labour, propose to spend it, if in the course of Providence it should be mercifully granted to them? I will not attempt to answer the question, but leave it for those to reflect upon, whose experience and studies have enabled them to decide what the chances are, that the buds, and the blossoms, and fruit, which in the order of nature are the ornament and delight of the season of genial warmth, will come forth in the frosts of winter."

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"Of all the blows that can be levelled at this good cause, there is none so deadly and destructive, as that which aims to sever or to weaken the union of learning and religion. Our fathers thought them inseparable. When they were to build up an edifice for instruction, they laid its foundation in piety, and they humbly invoked the Divine aid to fill the whole structure with the light of truth. Nor did they neglect the appointed means. Within its walls they fixed an altar, not like that in Athens, inscribed to 'the Unknown God,' but to Him, who having always manifested Himself in the works of creation and providence, has also made Himself known by the revelation of His attributes, and of His holy will. Around this altar they thought it right to assemble daily the youth committed to their care, and to endeavour to provide that its fire should be fed, and its services be performed, by pious and learned men:—that so the perfume of its offerings might fill the atmosphere of the nursery of youth—all human learning be accompanied with the spirit of devotion, and the recollection of our dependence, and our duties be continually present with the effort to improve the faculties of the mind. Such an institution was to be an Alma Mater. It was to fulfil a mother's duty, not only with a mother's affection, but with the deep religious sense that is seated in a pious mother's heart, to guide and govern that affection, so beautifully exhibited, in the first lessons of childhood, when the little hands are upraised towards heaven, by the mother's side, before the tongue has power to give utterance to praise or thanksgiving. But now, there are those who would separate religion from learning, who would exclude the altar from the nursery of youth, and leave the place of instruction without any visible manifestation or acknowledgment of duty to our Maker. If such a proposal were limited to scoffers at religion, to such as indulge in sneers and sarcasms at all that is serious, to men who vainly imagine they make themselves giants, by raising their puny hands against heaven, it would not be surprising, and, comparatively, it would be harmless. *They* are few in number, and of little weight. The real matter of astonishment, not unmixed with deep concern, is, that it should find favour with any one else. That it can be entertained for a moment must be owing to ignorance or thoughtlessness. Here, then, the body of educated men must take their stand. By all the means in their power they must endeavour to avert the pestilent mischief of desecrating the places of instruction, of separating the culture of the heart from that of the mind; and, under the pretence of a liberal morality, of rejecting the only morality that is clear in its source, pure in its precepts, and efficacious in its influences—the morality of the gospel. All else, at last, is but idolatry—the worship of something of man's own creation, and that thing imperfect and feeble like himself, and wholly insufficient to give him support and strength."

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THE NATURE, LAWFULNESS AND PROPER USE OF CREEDS. *A Sermon, by Ezra Fisk, D. D., a Professor in the Western Theological Seminary.*

The appropriate text of this sermon, is 2 Tim. i. 13.—"Hold fast the form of sound words, which thou hast heard of me, in faith, and love, which is in Christ Jesus."

This discourse appears as the twentieth, in a series published monthly at Pittsburgh, Pa., under the title of *The Presbyterian Preacher*—which we take this opportunity earnestly to recommend to the members of the Presbyterian church, as worthy of their patronage.

We have here the last publication of its lamented author. At his request, we put into his hands the copy now before us, which he had not previously seen in print; and while he was apparently convalescent, we saw him perusing it, lying on his bed—alas! it was his death-bed. The discourse may be considered as his legacy to the Presbyterian church; which we devoutly pray may be valued and regarded as it ought to be. The subject is treated in that clear, argumentative, and convincing manner, which characterized all the productions of Dr. Fisk. We give two important quotations; one near the close of the sermon, and the other the concluding paragraph. By these, our sainted brother "being dead, yet speaketh;" and O, that what he here says could reach the ears and the hearts of every member of a church judicatory in the Presbyterian church.

"My *next* remark is, that the same firm and consistent adherence to our creed, which this subject demands of us as presbyters, we are bound to exact of those who unite with us.

"If a man is to hold fast the summary of gospel doctrine, which he professes to receive, the transaction involves the adoption of both the form and the sentiment. This tampering with a creed, adopting a part and rejecting a part, receiving some of its contents according to the obvious meaning of its terms, and others in a sense opposite, or entirely different from the common and obvious meaning, is introducing a confusion into the church. Are not the facts so at this hour? Are there not many presbyteries in great difficulty, from having neglected to require an adherence to the standard of faith in its obvious sense? It is passing strange, how men, claiming to be honest, can adopt a creed, many of whose essential features they do not believe, and by which they do not consider themselves at all bound. Such cases have doubtless occurred. We ought to guard against the admission of such persons. We ought to exact of every man, who would enter our connexion, an agreement with us in the essential and important articles of our confession. The right of presbytery to examine every man, who seeks admission as a member, is just as clear as the obligation of the man so admitted to hold fast "the form of sound words" which he adopts. Can there be any doubt on this subject? Certainly every presbyter is bound, intelligently, consistently, and firmly, to hold the confession of faith which he has adopted. He owes it to his divine Master. Has he adopted a summary of faith from the inspired directions of his Lord, and is he not bound by it? If obligation can bind a conscience, it reaches him. But he owes it to the church, and to his brethren who bear office in the church. They have a right to know what he believes, and what they may expect him to teach. The church looks to that form of sound words, which he has said he "sincerely receives and adopts," as his pledge to teach them gospel truth. To hold a sentiment opposite to this would subvert all confidence, and destroy all security that the church will not become the sport of philosophical speculation—it would unsettle the principles of verity, soundness, and peace. Are ministers of the same communion and fellowship, bound to keep the unity of the spirit in the bond of peace, and yet are they to have no common principles of union, no recognised test of soundness, and no admitted basis of peace? The supposition is absurd and ruinous. Every minister who adopts the confession, owes to the church the fulfilment of his pledge, and the judicatory is bound to exact it, both from all who unite with it, or come under its care as religious teachers. At such a time as this, the presbytery would be untrue to its responsibility, in neglecting to exact of its candidates for admission, this adherence to the standards of the church.

"*Another* remark may here be made; whenever a minister changes his views of religious doctrine, and abandons the creed he had formerly adopted, he ought to leave that branch of the church, and give his presbytery the earliest notice of his change of sentiment and instruction.

"Plain, simple honesty, demands all this of him. The pledge which a man gives when he unites with a judicatory, is not a declaration that he is infallible. I admit that a man may honestly change his theological views, and embrace doctrines at variance with his formerly adopted creed. But the same conscientious honesty should induce him peaceably to withdraw from the connexion, and connect with some other branch of the church. The principle and object of the creed demand this honest course.

"It also follows from the same premises, that those who abjure their formula, and at the same time refuse to withdraw, must be treated according to the rules of discipline adopted along with the creed.

"Such cases of change and refusal, we

know have occurred in many instances, both in the earlier and later history of the church. But how to reconcile them with the principles of honesty and truth, is to me unknown. That a man should be under a promise to do one thing, and be bound to do the opposite in such a case, is inexplicable. His pledge covers his whole continuance in the relations assumed. Here it should be remembered, the change of relations only can absolve from the pledge. If he believes his pledge was wrong, he must change his relation to his brethren, in order to withdraw his consent to abide their decision in the Lord. If he now believes that the presbytery is not a court of the Lord Jesus Christ, is he to testify that by defiance; in all the effrontery of his self-gratulation, to trample on the order and authority of the judicatory, to disregard the feelings of his brethren, and to despise their conscientious attachment to their creed and form of government? Because he happens to think differently from what he once thought, and what his brethren still think, is he to treat them as bigots and persecutors, when they insist on fulfilling their pledge given to him most solemnly, and, as they think, in the fear of God? If he believes the formula, which he once adopted, is not a form of sound words, let him orderly and peaceably withdraw his pledge; then, and not till then, will we give him credit for his honesty, however we may regard his zeal."

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"I cannot forbear to remark, that those who refuse to adopt any creed, and oppose the use of all confessions of faith in the abstract, are generally opposed to the truth contained in the creed. They desire to be free in the propagation of error. Sooner or later this will be found their principal object, and the main-spring of their objections to creeds. I have not time to gather the facts, which substantiate this remark, nor to trace the facts to that self-exalting spirit, which leads men to place as much confidence in the result of their own speculations as in a "thus saith the Lord." But I appeal to the whole history of the church, in which the course and conduct of all opposers of creeds will be found to confirm this statement.

"Finally, my brethren in the holy ministry, suffer me to repeat the injunction, "hold fast the form of sound words, which you have heard and adopted, in faith and love, which is in Christ Jesus." This is a time when the enemy of righteousness is employing his subtilty to root out the influence of gospel truth in the church. Already philosophy, so called, has transformed a portion of our denomination, to say nothing of what is effected in others. It is time, my brethren, to study well, and use freely, the language of our formula of doctrine. It is time to hold it fast in its spirit and letter. It is time to speak out plainly on this subject; to call old errors, new modelled, by their old and proper names. The cause of truth is too precious to be wrested from us by a specious philosophy. The responsibility under which we act is too solemn and fearful for us to be silent or indifferent. Souls are too precious to be neglected or misled by dangerous error. Let us be faithful unto death. May the Lord keep us in the truth, as it is in Christ Jesus."

THE PATRIOT'S PLEA FOR DOMESTIC MISSIONS. *A Sermon preached before the Synod of Philadelphia by their appointment, at Columbia, Pa., October 31st, 1833, by Rev. Wm. M. Engles, Pastor of the Seventh Presbyterian Church, Philadelphia.*

The design of the author in this discourse, will best be learned from the following prefixed

"ADVERTISEMENT.

"The following Sermon was delivered in compliance with the appointment of the Synod of Philadelphia, to aid the efforts of the Board of Missions of the General Assembly. A number of those who were present at its delivery expressed a desire for its circulation through the press; urging as a reason, that, from the nature of its argument, it might reach the judgments of some who would not probably be affected by the *religious argument* for Christian Missions. From this consideration, the author has been induced to publish it for gratuitous distribution."

As peculiarly adapted to his purpose, Mr. Engles selects for his text

Prov. xiv. 34.—"Righteousness exalteth a nation; but sin is a reproach to any people."

We heard this able discourse delivered, and are glad to see it in print. Not like too many sermons, which seem eloquent when uttered, but are found to be vapid and disjointed when they proceed from the press, the one before us is calculated to interest in the reading as well as in the hearing. The following extract, which is all we have room to insert, gives, in our judgment, a just view of the

perilous state of our country, and the only effectual means by which enduring safety can be secured.

"In the popular phrase of orators, our country may be lauded as the land of the free, as the asylum of the oppressed, as enlightened, virtuous, and happy; and sanguine and enthusiastic Christians may joyfully celebrate the rapid triumphs of religion, and hail the dawn of the millennial glory already descried, but to our mind their hosannahs are premature, and the indications are more ominous of evil than of good. Look around your dwelling places, and extend your observation to a distance, and you will perceive enough of the aboundings of iniquity to disturb that repose which we fear, has in many instances been induced by the premature and ill-judged congratulations of too sanguine Christians. The work of reform, so far from being completed, is scarcely commenced; the harness is to be girded on for the coming contest, and not to be laid aside for the celebration of a victory. Crime awfully abounds in our country, and its frequent perpetration is characterized by even an increasing spirit of desperateness. The public journals are loaded with its shocking details, which might almost stir up in the mind of the sensitive reader, the misanthropic wish for

"A spot unvisited by human kind
Where he might lonely live—unnoticed die."

The criminal calendar is filled with the atrocities of the parricide and fratricide, of murders for revenge, and murders for gain, of suicides, and of bloody-minded duellists. Robbers depredate by day and prowl by midnight, and the dark haunts of the libertine and gambler are multiplied. And then again, we have vice somewhat modified at the race-course, the theatre, the tavern, and the ball-room. We are assailed on every hand by the muttered blasphemies of the profane, and repelled by the bloated visage and staggered gait of the drunkard. And widely spread is the influence of infidelity and of doctrines which are not according to God. And almost universal is the love of gain; the absorbing interests of secular business, and the dishonesties of traffic; men hastening to be rich that they may pamper their lusts, and selling their hope of heaven for the pelf of earth. And we have the virulence of party politics, embittering the mind and alienating men from their brethren; and the cupidity for office, and the falsehood and slander which are employed with unsparing profusion, to blacken the reputation of opponents, that in their ruin, political ascendency may be secured.

"These and similar evils stalk through the land, and instead of decreasing, become in most instances more manifest, and spread a pestilential atmosphere around, which threatens the health and life of the body politic. Unless these dishonouring features in our national character are effaced, the catastrophe seems inevitable, which will prostrate the best hopes of our best citizens. What method of cure shall be adopted? We repeat it again;—to grapple successfully with a monster so hideous and formidable, we must enter the field armed with the panoply of God. He has indicated the means and secured their efficacy in that single declaration, "Go ye into all the world, and preach the Gospel to every creature; and lo, I am with you always, even to the end of the world." From the simplicity of the mean, it may be derided by the world as the "foolishness of preaching," but with the promised accompaniment of God's power, it can make a Felix tremble amidst his sensual indulgences, and shake the purposes of an Agrippa, in his ambitious aspirings."

Literary and Philosophical Intelligence, etc.

Institution for the Blind.—Those who have witnessed the institutions for the blind abroad can well conceive the precious advantages which are to be obtained by them. How delightful it is to behold this class of persons, who had been cast off, as it were, by an insurmountable barrier, from communion with their fellow creatures, now restored and brought back again to the bosom of the human family, by the ingenious contrivances which have been invented for their education and improvement. The halls where they reside, instead of presenting a melancholy spectacle of helpless beings brooding over their irremediable fate, are now the abodes of joy, and contentment, and happiness—the haunts of busy industry in all the different branches of the mechanick arts—of studious occupation, even in many of the higher departments of science, and of instructive recreation in the more elegant accomplishments. The greater sensibilities acquired by all the other senses make them a substitute almost for the loss of sight. The *touch* is the principal avenue through which this flood of light has been poured upon the benighted understanding. The fingers now can master the most elaborate and intricate specimens of work-

manship, as well without almost as with the aid of vision—can perform the most difficult pieces of musick often better, perhaps, because the ear also in blind persons is so much the more perfected—and what is yet more extraordinary, by the *alto relievo* method of marking out diagrams and maps, i. e. by elevated lines sensible to the touch, these persons become excellent *geographers* and *mathematicians*. For the same reasons they set up types and learn to read with remarkable facility. Could Milton have *seen* these miracles which have been wrought since his time—could he have heard, as we have, the halls of their dwelling places echoing with the delightful strains of exquisite musick, and the sounds of gladness, gaiety, and merriment every where enlivening the busy scene of their occupations, he could scarcely have felt it in his heart to have penned those sublime lines, in which he has portrayed his own affliction and the desolating sentiment of despair with which it seems to have overwhelmed him!

——— Thus with the year!
Seasons return; but not to me returns
Day or the sweet approach of ev'n or morn,
Or sight of vernal bloom or summer's rose,
Or flocks or herds, or human face divine;
But clouds instead, and ever-during dark,
Surround me; from the cheerful ways of men
Cut off, and for the book of knowledge fair,
Presented with a universal blank
Of nature's works, to me expung'd and ras'd,
And wisdom, at one entrance, quite shut out.

Hong or Security Merchants.—This class derive their name of "Security Merchants," chiefly from the circumstance that no ship is allowed to open her cargo till one of the Hongs becomes security for her to the government—security that no smuggling shall take place, and that the crew shall commit no outrage or disorder. The Hongs have generally acted with the highest mercantile good faith to Europeans. The East India Company deal almost entirely with them. The great bulk of the foreign trade on the part of the Chinese is confined to ten or twelve natives, so called. The Americans deal chiefly with the "outside" merchants, who are thus denominated because they are not connected with the fraternity, and who are, in fact, the retail dealers and shopkeepers of Canton. There is less security with these, but better bargains are sometimes got from them. When the East India Company take out British manufactures, their servants at the factory send for the Hong merchants, and showing them samples, allow them time to make their offers. The goods are then sold either to the best bidder, or by division among the whole body, in shares. The cottons are generally sold to the best bidder; but the woollens are divided among the Hongs, according to the proportions of tea received from them; not, however, in the way of barter, for the transactions are kept quite distinct. All accounts are kept in the Tale, which is not a coin, but a weight, equal to 1¼ oz. and estimated in the silver of Spanish dollars. Assuming the value of the dollar to be 4s. 4d. the tale is worth 6s.; but the East India Company have affixed to it an arbitrary value of 6s. 8d. in their accounts. Very few of the Europeans know any thing of the difficult language of China, and the transactions with all foreigners (including Frenchmen, Dutchmen, Danes, &c.) are conducted in broken English.

Heat Produced by Friction.—We stated a few weeks since, that a machine had been invented in this state to warm factories and all large publick edifices by friction. We had but little definite knowledge then of its merits or structure, but within a few days we have seen it in operation in this town. We now speak from personal observation. The machinery which generates the heat, consists of a pair of horizontal circular plates of cast iron, enclosed in a brick oven, about four feet in diameter, and weighing 1600.

They operate upon each other precisely like a pair of mill stones, with this exception, the upper one is stationary and the lower one revolves. The ordinary speed is eighty revolutions a minute, and the velocity is sufficient in two hours to raise the thermometer in the oven in which they are enclosed to 500 degrees. The size of the plates, their thickness, and the velocity with which they revolve, are considerations which the size of the building to be heated must regulate. From the top of the brick enclosure or oven, a funnel is projected, and from this the heat can be thrown off, as through ordinary furnaces, to any part of the building.

We saw the machinery put in operation when cold, and in fifteen minutes, the heat from the mouth of the funnel in an upper story, was almost too much for the naked hand to bear. There is yet much scepticism as to its final success, but we can see no reason for it ourselves. It has been thought the iron plates will soon wear out, but it is ascertained by experiments that these smooth, hard surfaces will subtract from each other but very little. The machine is exceedingly simple in itself, can be put and kept in operation by a band passed round a shaft inserted in the lower cylinder, and without danger or

attendance, kept in operation day and night, with the aid of a water wheel.—*Northampton Courier, Mass.*

The American Turf Register for the present month, contains a letter addressed by the editor, J. S. Skinner, Esq. to Gen. Gratiot of the United States army, on the importance of procuring the best wild horses of the prairies south-west of Cantonment Gibson. The horses that are found running wild in herds over that vast country, extending westward to the foot of the Rocky Mountains, or in the possession of the Osage chiefs, are represented by all accounts to be of the finest and most powerful kind, superior to the very best horses among us, for speed and endurance. The celebrated naturalist, Mr. Audubon, rode one of them more than *three thousand miles* continuously, without his losing a meal, or complaining a day; and an intelligent officer writes to Mr. Skinner that "no one has observed the Osages galloping over the boundless prairies, under their fervid sun, and maintaining this gait for hours, viewed their muscular and handsome steeds, and compared his own jaded nag with the bounding and restless animals around him, but has confessed the superiority of their horses." The race is supposed to be descended from the Arabian stock, through the celebrated Andalusian horses of Spain, brought there by the Moors, and thence exported to the Spanish American provinces.

Arrangements have been made through the agency of several officers of the army, to have some of the best of the kind selected and imported into this region, for the purpose of improving the stock.

Manufacture of Salt.—A company has been incorporated by the Legislative Council of Florida, having for its object the manufacture of salt at Key West. It is stated that the enterprise affords an opportunity for an unusually profitable investment of capital. The salt pond on the island, which is to supply the water, measures 340 acres, a greater extent of surface than is furnished by any of the Bahama ponds, with one exception. The water is at all times at least 100 per cent. stronger than sea water, and in dry seasons has been known to reach the point of saturation. The range of the thermometer at Key West, is such, that the process of evaporation can be continued without interruption throughout the entire year.

Yest.—Good housewives, who take pride in setting sweet and light bread before their families, feel vexed at nothing more than bad yest. And they are sometimes put to a great deal of trouble in procuring a good article. The following is said to be a good recipe for making it: Boil one pound of good flour and a quarter of a pound of brown sugar, and a little salt, in two gallons of water for one hour. When milk warm, bottle it and cork it close, and it will be fit for use in 24 hours. One pint of the yest will make 18lbs. of bread.

Newspapers.—The number of newspapers and periodical journals published in any country, affords a true index of the measure of its civilization and general intellectual advancement. If then, so much depends on newspapers, they who steal them, they who borrow, they who make an unauthorized practice of taking the first use of them at other's doors, and they who neglect them entirely, are in various degrees culpable, for they stand in the way of their legitimate support and circulation.

In Asia, it is computed, that there is one paper for every 14,000,000 of inhabitants; in Africa, one for every 5,000,000; in Europe, one for every 106,000; and in the United States of America, one for every 40,000 inhabitants. In precisely the same ratio is the comparative progress of civilization in these different divisions of the earth.

The Artichoke.—English medical papers state that this plant has been recently introduced into very important medical use, particularly in rheumatic and other more acute cases. The Boston Medical Journal says, "the leaves should be gathered before their vitality is affected by the frosts. The fibrous and fleshy portions of them should be cut into strips, and by bruising in a marble mortar the juice is readily extracted. In order to preserve this juice, one-fifth part of its weight of alcohol may be added to it, and in this way it is equally valuable for use, if not more so, than when wrought into the more expensive form or tincture."

Population, Produce, &c. of the West India Islands.—It appears from official documents that the population of the West India islands, subject to Great Britain, consists of 77,460 whites, 113,890 coloured free, and 692,700 slaves; the annual produce 3,816,000 cwt. of sugar, 19,769,500 lbs. of coffee, and 7,808,000 gallons of rum. The exports to Great Britain amount in value to 8,603,000*l.*, and the imports in return to 4,025,000*l.* The shipping employed in this immense trade amounts to 264,700 tons.

Curious Custom in Sweden.—It is an almost universal custom in Sweden, during the Christmas holidays, to expose a sheaf of unthrashed corn on a pole in the vicinity of their dwelling, for the poor sparrows and other birds which, at this inclement period of the year, must be in a state of starvation.

Religious Intelligence.

FOREIGN.

Almost the whole of the Missionary Chronicle for November last, (which is connected with the London Evangelical Magazine,) is filled with a detailed account of an unhappy civil commotion which has recently broken out at the Island of Tahiti, and which also extended to the neighbouring island of Eimeo, about twelve miles distant from Tahiti. This commotion originated in dissatisfaction with the marriage of the queen; although a national assembly of the chiefs, called for the purpose, had given it their sanction, by, it was thought, a unanimous vote—after a considerable discussion, and difference of opinion. The inhabitants of the smaller peninsula of the island, were most forward and obstinate in their rebellion. The missionaries used all their influence to reconcile the parties and to preserve and promote peace. But at the moment when they hoped, from appearances, that their endeavours had proved successful, the rebellious party fired on the queen's troops, and a short action ensued; in which the rebels were defeated, and fourteen of them killed—the queen's party had five killed, of whom two, it appears, were members of a missionary church.

It is shown conclusively that intoxicating liquor, which is carried in abundance to these islands, had much to do in inflaming the minds of the rebellious party in the late disturbance; and that it is the exciting cause of a great part of the vice and misery which exists, and the principal hindrance to the success of missionary efforts. This liquid poison is imported into the South Sea Islands, by those very profligate foreigners who bring back reports that the missionaries publish false accounts, and that vice prevails in these islands as much as it ever did. They promote and foster vice with all their power and influence, and then magnify the effects of their detestable practices. We felt mortified, and grieved, and humbled, in reading the following sentence of the statement of the directors, which we also found fully confirmed by the reports of the missionaries. "In recent years, say the directors, difficulties more formidable than any produced by these causes, [the natural indolence, fickleness, and licentiousness of the natives] have arisen from other quarters—the increasing number of ships resorting to the islands for refreshments and traffic, and, with the increase of commerce, the consequent profligacy from the increased intercourse of seamen with the most depraved portions of native society; and the large importations of ardent spirits in English and *American vessels, chiefly the latter, consisting in what is denominated New England rum—many vessels conveying this, and, with the exception of fire-arms and ammunition, no other articles of barter, with which to traffic among the natives.*"* After all, there is a bright side to this dark picture. The missionaries, though sorely tried, are not discouraged, nor entirely wanting in success. Tranquillity is restored, professing Christians generally remain steadfast, schools are reviving, temperance societies are beginning to be established, and it is hoped that even the late disturbances will be overruled for the furtherance of the gospel. The

* The lines which we have Italicised, may well make every American, and especially every New Englandman, blush. Can nothing be done to arrest this shameful traffic—this disgrace to our country?

statement of the directors is interspersed with extracts from the reports of missionaries, and both are exceedingly interesting. But they are too long to be given in detail in our pages—they extend through nearly seven pages of small type letter press. We have endeavoured to give an epitome—a brief one indeed—and shall add the conclusion of the directors' statement.

While the missionaries have been thus distressed by the increase of intemperance and the calamities of war, in the immediate sphere of their personal operations, they have been encouraged by beholding the opening for extending the gospel among the islands around them. Numbers of the inhabitants of the Paumotu Islands have applied for books and instruction. Favourable accounts have been received from the inhabitants of Gambier's Islands; and the report they have transmitted of the opening for the introduction of the gospel to the Marquesas, has induced the directors to send out two missionaries to resume the attempt to instruct the inhabitants of these Islands in the principles of the religion of Jesus Christ; Rev. G. Stallworthy, and Rev. J. Rodgerson, accompanied by Rev. J. Loxton, appointed to Raiatea, have embarked for the South Sea Islands, and will be accompanied in the commencement of their mission in the Marquesas by one of the missionaries now in Tahiti. On their behalf, on behalf of the nation whose best interests they are thus endeavouring to promote, the directors invite the earnest prayers of the members of the society at large, as well as on behalf of their brethren in Tahiti and the neighbouring islands, that He who alone is able to bring good out of evil may give that wisdom, energy, and devotedness to his servants, the missionaries, which the present circumstances of the people so urgently require—may make darkness light before them—may cause the wrath of man to praise him while the remainder of that wrath he restrains, and thus promote the stability, purity, and enlargement of his church, which shall be unto him for a name and an everlasting memorial that shall not be cut off.

DOMESTIC.

In the December No. of the Missionary Herald, is commenced a publication, with some abridgments and omissions, of the last report of the A. B. C. F. Missions. We give the first part of the article, and perhaps shall hereafter insert under our department of Religious Intelligence, some other portions of this interesting report. But the Missionary Herald is so widely circulated and generally read, that we extract from it far less than we should otherwise do.

MISSION TO GREECE.

Jonas King and Elias Riggs, Missionaries, and their wives.

Our work advances slowly in Greece, because the means are inadequate, and the times have been unfavourable. During the past year, Greece has been in an unsettled condition. Travelling by land has been dangerous, and our operations have been confined almost to Athens; and that city has been in Turkish hands. The new King, Otho, with the Regency, did not reach the country until the 6th of February last, nor was it until the 12th of April that the Acropolis of Athens was delivered up to its rightful owners. That event consummated the deliverance of Greece from Mohammedan authority. A cabinet of ministers has been formed, of which Tricoupis, a Greek gentleman of patriotic and enlightened views, is the president. The country has been divided into ten provinces, in which regard has been paid to ancient landmarks, and these again have been divided into districts. Committees have been appointed by the government to inquire and report on the subjects of education and religion; and the hope is entertained that order will soon be restored, and the roads become safe for travelling.

Mr. Riggs, whose designation to Greece was mentioned in the last Report, sailed from Boston with his wife on the 31st of October, arrived at Malta on the 6th of December, sailed from thence on the 1st of January, and entered the port of Athens on the 27th, where he was cordially welcomed by Mr. King, and the brethren of the American Episcopal mission. He had previously paid so much attention to the modern Greek as to be able to make considerable use of it in conversation, and soon took the charge of what might perhaps be called a Bible-class, in one of the schools. He was greatly interested and pleased by Mr. King's familiar exposition of the Scriptures in his flourishing hellenic school.

One great and obvious benefit arising from the location of intelligent missionaries in different parts of the Levant, is the calling into useful exercise of native talent, when allied, as it often is, to an ingenuous disposition, and a willingness to labour for the instruction of the people. Mr. King has in this way exerted much salutary influence. Niketoplos, a skilful Lancasterian schoolmaster—George Constantine, educated by the British and Foreign School Society in London—Baphas, educated at the Ionian University—and Anastasius Karavelles, educated in Amherst college at the expense of the Board, are employed, with one or two others, in the schools at Athens. The last named person, after completing his education in this country, returned to his parents at Kalamata, in one of the southern districts of the Peloponnesus. In that town, the most considerable westward of the Taygetus, he is expected to open a school, after assisting a while in Mr. King's hellenic school. This school, under the charge of Baphas, contained seventy scholars in February. A public examination of it was held at the commencement of the year, which was attended by the greater part of the demogerontes of Athens, by the bishop, and others to the number of about fifty. At the close of the examination, the bishop made an address to the scholars highly commendatory of the school. A number of the scholars are from other parts of Greece. One is a priest from Sparta. A happy influence has been exerted upon the deportment of many of the scholars in school, though not to that extent which a Christian heart could desire. The female school, owing to a variety of causes, is less prosperous than formerly. The whole number of scholars in the four schools is about 250. The schools have been favourably noticed in the government paper.

From 15 to 120 attend Mr. King's two Greek services on the Sabbath. His manner of preaching the gospel appears to be in a high degree judicious, and not without apparent usefulness.

In July of last year, Mr. King visited Nauplia, the seat of government, at which time he presented Rizos, the secretary for religion and public instruction, with a considerable quantity of books printed at the Malta press, which were respectfully acknowledged, and afterwards distributed among the schools of Greece. The secretary had also received a quantity of New Testaments in modern Greek from Switzerland, which he disposed of in the same manner. In addition to the books presented to the government, Mr. King distributed and sold at this time nearly 1,600 school books and tracts, and 55 New Testaments.

It is exceedingly desirable that the Greek church, and indeed all the other oriental churches, should be induced to acknowledge the Hebrew text as the only proper standard of the Old Testament. A translation from the Hebrew into modern Greek, is now in progress at Corfu. But the merits and claims of the Hebrew text will never be appreciated in Greece, until there is an institution among them, in which an enlightened course of study shall be pursued in biblical literature. Such an institution our brethren are anxious to see established somewhere in Greece.

MISSION AT CONSTANTINOPLE.

William Goodell and H. G. O. Dwight, Missionaries, and their wives.

The last Report represented Mr. Goodell as having been driven from his abode in Pera, by the terrible fire which, a little more than two years since, desolated that populous suburb of the imperial city; yet busily and successfully occupied in promoting Christian education among the Greeks. It was also stated that Mr. Dwight left Malta, with his family, on the 15th of May, 1832, for Constantinople. He reached that place on the 5th of June, and immediately commenced the study of the Armenian language. Until some time in August, the two families resided at Buyuk Dereh, the village on the Bosphorus to which Mr. Goodell repaired after the fire. They then removed to Orta Koy, an Armenian and Jewish village about five miles above Galata, one of the suburbs of Constantinople. The two families, with Mr. Schauffler, missionary to the Jews, occupied the same house. Here they were soon after obliged to shut themselves up, and observe a strict quarantine for some time, on account of the plague, which was unusually prevalent. And before this calamity had passed, the cholera visited the city; and soon the Turkish capital and throne were shaken by civil war.

THE GREEKS.—A year and a half had elapsed at the close of the year 1832, since the arrival of Mr. Goodell at Constantinople, and in that time nearly thirty Lancasterian schools had gone into operation among the Greeks of the city and vicinity. In these schools were more than 2,000 children, of whom not less than 100 were girls. It is true Mr. Goodell was not intimately connected with all these schools, yet is it matter of devout thankfulness, that he had been able to exert an extensive and beneficial influence in very many of them. The patriarch affords them liberal patronage, and most of the bishops seemed well disposed; but by the common priesthood, for some reason, they were not regarded with such general favour. The wise course has

been pursued of inducing the people to help themselves in every case as much as possible. Most of the schools are supported by the Greeks, except that the greater part of them have been more or less assisted by supplies of books, &c. Much credit is due to the people on account of the readiness with which a course of instruction has been adopted, so totally unlike the former usages in all their schools. In May of last year the patriarch made out a list, under his own hand and seal, of such books as he was willing should be used in Greek schools and families, comprising all the publications from our press at Malta which had been introduced into the schools.

The only schools on account of which the mission has been at much expense, and over which it has exercised the immediate and entire control, have been those at Buyuk Dereh and Galata. Both of these were mentioned in the last report. The papists are numerous in the former village, and exerted such an influence upon the Greek bishop, who has been too ready to hearken to their suggestions, that the school in that place has been suspended. It is an instructive fact, that the school house in Buyuk Dereh is the only one which the mission assisted in building, and that this unfriendly interference is traceable more to that fact, than to any other. The school at Galata is a kind of *normal* school, and is the general rendezvous for teachers, who come there to learn the Lancasterian system, or to be instructed by Mr. Paspati in arithmetic, or to ask advice, or to get slates, books, &c. for their schools. It is now separated into two departments, one for boys, the other for girls. Not long since one of the high officers of the Sultan came in to see the school, and on retiring left a donation of 500 piastres—a proof that the disposition of the government is not otherwise than favourable.

The Armenians.—It is sometimes true of communities, as it is of individuals, that they improve on acquaintance. Such is the fact in respect to the Armenians of Constantinople, amounting, it is supposed, to 100,000 souls. They are more ingenuous and frank in their intercourse, than was expected. As a body, they are intelligent. Many regard their ritual as incumbered with numerous burdensome ceremonies, not required by the Scriptures, and of no practical advantage, and sigh for something better, without knowing exactly what they want—as if the Lord were preparing them for a gracious visitation.

Mr. Goodell's time is divided between the Greeks and the Armenians, and his intercourse with both is chiefly through the medium of the Turkish language. Mr. Dwight devotes his whole attention to the Armenians, and has been busily employed in learning their language; or rather both their ancient and modern language, between which there is found to be more difference, than between the ancient and modern Greek. His helps are all in the ancient language; the modern he is obliged to learn as he can obtain it from the lips of the people. The modern Armenian is used much more extensively than was at first supposed; and an order was issued by the patriarch, somewhat more than three years since, requiring the children to be instructed in the Armenian only, in all the schools, that being properly their national tongue. Of course our school books, to be acceptable to the people, must be prepared in that language. But after all the Turkish, more than any other, is the universal language of the empire. By means of it intercourse can be held not only with Turks, but with Jews, Greeks, papal Greeks, Armenians, papal Armenians, &c.

This fact gives importance to the translation of the New Testament into the Armeno-Turkish language, not long since prepared by Mr. Goodell with the assistance of bishop Dionysius, and printed at Malta by the British and Foreign Bible Society. The translation is in a course of thorough revision for a new edition, which it is hoped the American Bible Society will consent to publish. Dionysius has recently completed at Malta a translation of the Old Testament into the Armeno-Turkish; in doing which he made use of the Arabic, Turkish, and Armenian versions, not being acquainted with the Hebrew. The translation will be conformed to the Hebrew; and a version of the Old Testament is believed to be specially demanded in that language. Copies in the Armenian have become extremely rare, and can hardly be obtained at any price. The suggestion, also, is worthy of serious consideration, whether the Armeno-Turkish is not better than the Armenian for a *first attempt* to bring back the Scriptures designed for the use of the Armenians, to the standard purity of the original Hebrew and Greek.

Measures have been taken to provide the necessary helps in the Armenian language for Lancasterian schools. The contrast between the advantages enjoyed in this respect by the children of our own land and the Armenian children, is very great, though some good elementary books exist in the language. The Armenians have been stimulated by the schools in operation among the Greeks. Both their former and present patriarchs, some of the bishops, and other distinguished men of that communion, have visited these schools, and declare themselves pleased with the system. The ex-patriarch has been appointed head of the school department; but whether this event be auspicious to the cause of education, or otherwise, is yet unknown.

So different are the associations in the minds of oriental people from ours, that many of the most affecting and popular naratives in the series of the Tract Society, composed originally to be read in this western world, lose their effect almost entirely among the people of the east. Mr. Goodell says there is no sort of ecclesiastical censorship among the Armenians of Turkey in respect to books. Every man purchases for himself whatever he likes best, and in whatever language.

But when once the spiritual and holy requisitions of the gospel are distinctly apprehended by a considerable number of the people, opposition will no doubt arise. The human heart is every where essentially the same; and never is it more violent in its hostility to the truth, than when that truth disturbs its repose behind the mass of superstition and folly, which constitutes the remains of the ancient Christian churches in the eastern world.

The Researches of Messrs. Smith and Dwight in Armenia, have been published in two duodecimo volumes, and well deserve the particular attention of the Board.

In May of last year, in company with commodore Porter, whose kindness continues unabated, Mr. Goodell made an interesting tour to Broosa in the ancient Bithynia. The route lay through Nicomedia and Nice, places noted in history, and the latter especially in the history of the Christian church. Their modern names are Isnikmid and Isnik. Nice, to the spectator from without,—like the churches in the east which once assembled there by their representatives,—still appears to exist, as its doubled walls continue to rise upon the plain; but the buildings and the inhabitants are gone, and almost death-like silence pervades the empty space. Broosa is situated at the foot of the Asiatic Olympus, and is described as one of the most beautiful cities in the Turkish empire; with a large number of Moslem inhabitants, about 6,000 Greeks, as many Armenians, three synagogues of Jews, and a few papists. Mr. Goodell strongly recommends this place for a station in Asia Minor. While the capital should by no means be forsaken, he regards outposts in the country as having their peculiar advantages. The people are less wealthy, less aristocratical and self-sufficient, less ceremonious, and more social; and intercourse of a religious nature is less embarrassed by not being under the immediate observation of high dignitaries in the church.

MISSION TO SYRIA.

Beyroot.—Isaac Bird, Eli Smith, George B. Whiting, and William Thomson, Missionaries; Asa Dodge, M. D., Missionary Physician, and their wives.

The inhabitants of Syria no longer look to Constantinople for their laws, but to the banks of the Nile; where a man, once a poor orphan boy in Macedonia, has raised himself by the force of his character, to an independent and powerful sovereignty; and as a patron of the liberal arts and sciences, emulates the renowned among the caliphs of Bagdad.

The mission has experienced a severe loss, during the year past, in the death of Gregory Wortabet, which took place at Sidon, on the 10th of September last, after an illness of only a few days. The history of this man must be familiar to the members of the Board. He belonged to the order of Vartabed, or monastic priesthood, in the Armenian church, when, in 1825, and at the age of 26, he became acquainted with our brethren at Beyroot. His previous career, as described by himself in an account published in the 24th volume of the Missionary Herald, proves him to have been an uncommon character; and his personal sufferings, both for good and evil doing, prepared him to receive a salutary influence from his new acquaintance. His mind was then in great darkness and confusion, ignorant of the true gospel, a prey to superstition and infidelity. The first ray of light that entered his soul was from the example of his missionary friends. That he compared with their preaching, and he admired the consistency of the two. He then compared both with the Scriptures, reading the New Testament day and night, until he had read the entire volume. Then the day broke upon his soul. He became fully satisfied that the Scriptures were from God. He believed the gospel, and committed himself to divine teaching. He renounced his self-righteousness and all his dependance upon the absolutions of the church, and, with new joys and hopes, trusted for pardon only in the blood of the Lord Jesus. Having adopted the opinion that his monastic vows were unscriptural and therefore void of obligation, near the close of 1825, he married an amiable and discreet woman, who not long after gave good evidence of piety. Wortabet's deportment was such as became the gospel, until the departure of Messrs. Bird and Goodell from Syria in the spring of 1828. He accompanied them to Malta—as did Carabet also, or Dionysius, an older member of the Armenian church, of the rank of bishop. This change in their circumstances was at their own earnest solicitation; but it was great, and how different from their anticipations cannot be known. Much allowance must be made for the feelings manifested by Wortabet while at Malta, which brought a cloud upon his Christian character. But his morals were irreproachable in the view of the world, and, on his return to Syria, in

1830, the sun, as if impatient of longer obscuration, broke out with increased effulgence, and shone brightly thenceforward till his death. He was not connected with the mission subsequently to his return, and yet became an efficient auxiliary. His residence was at Sidon. He supported himself by trade; was upright in all his dealings; the gospel was the grand theme of his conversation with all who came unto him; and his influence was most salutary and was daily increasing. With such men as Wortabet and Assad Shidiak as trophies in the forefront of our march upon Syria, and with the promises of the Lord of Hosts, which surely apply to that land, if to no other upon earth, we have cause to labour in this mission with joyful expectation.

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View of Public Affairs.

EUROPEAN.

The latest intelligence from Europe is from London of the 16th of November ult., from France of the 14th, and from Lisbon of the 20th of the same month—These dates are but a few days more recent than those mentioned in our last number, and the news they announce is little, and that little of not great general interest—We shall notice cursorily—for to do more would be a waste of time and paper—the items most worthy of notice—We have not seen a single article of *British* news more important than that a treasury order has been drawn on the Bank of England for eight thousand pounds sterling, directed to be sent to the gallant captain Ross, for the discoveries made, and the hardships endured by him, in his late Arctic Expedition—In *Ireland* there has been a considerable failure of the potato crop. Already great suffering has ensued, and greater is in prospect.—Riots and murders, although diminished in number, yet exist.—*France* is quiet, with the exception of some riots which occasionally take place in the towns and cities, from the conflict of political parties, but which do not affect the national tranquillity. The Chambers were to meet about Christmas; and it was expected that the ministry and government would receive additional strength and influence, from the accession to them of that portion of the liberal party of which General Lafayette is the head—this party having broken with the Society of the Rights of Man. The rumour appears to have been without foundation that a large French army was marching into *Spain*—The civil war in this kingdom, remains much the same as we stated last month—There has been no decisive action, nor indeed much fighting of any kind, between the Carlists and the Queen's party—The latter appears to be gaining the ascendency, but the issue of the warfare is as yet altogether uncertain. It is believed the *Pope* might decide it, by a recognition of the Queen's rightful claim to the throne. But his unholiness keeps silence—Don Carlos himself, with some hundred retainers, is at a village of Portugal, about six miles from the Spanish frontier.—In *Portugal* also, things remain much in *statu quo*. The Miguelites had the better in an action near St. Ubes. On the 4th of Nov. Miguel's main army was at Santarem, about 50 miles north of Lisbon, and was threatening Oporto, which was but feebly garrisoned. The truth is, that the mass of the populace, both in Spain and Portugal, are besotted Catholics, under the influence of priests, who hate liberty, and would be glad if it were banished from the earth, as would also their lord and master the Pope.—*Austria*, *Prussia* and *Russia* have not yet declared for either of the conflicting claimants of the crown in Spain or in Portugal. Their wishes certainly are hostile to both the young queens. The dispute between *Holland* and *Belgium* is not settled, but probably it will not produce, for a while, any more bloodshed. There is a most melancholy account of the failure of crops, and consequent lack of the necessaries of life in *Russia*. The want is said to be general in the empire, but most severely felt in the province of Ukraine, heretofore one of the most fertile of the whole empire. But the crops of the past year have almost entirely failed, and the people, perishing by actual starvation, seek sustenance from roots, and often give themselves up to despair—the price of grain, it is affirmed, is more than fifteen times as great as in common seasons.—*Greece* seems to be advancing a little in peace and order. There has been a sanguinary opposition to Turkish rule in the island of Samos, which was unhappily ceded to the *Sultan*. The affairs of the Grand Seignior remain as they were. He is the vassal of Russia, and obliged to yield to one of his own Pachas. An insurrection in Albania, however, it is said, has been recently and entirely suppressed—there has been another destructive fire at Constantinople, supposed to be the work of incendiaries.——In Asia we notice nothing so remarkable as a very unusual and destructive inundation in China—Many lives have been lost, and great devastation of property and consequent diminution of the means of subsistence have been the result.——From Africa we have nothing to report.——In South America civil war has again broken out, between contending political parties, at *Buenos Ayres*,

but no particulars of moment have appeared in the public papers—In *Brazil*, the representatives of the abdicated emperor still retain the reins of government, but great discontent and frequent commotions prevail, in most parts of the empire—*Mexico* we hoped had nearly reached a state of settled peace; but it appears that there are some military corps opposed to the government, that are not yet subdued. The Mexican congress have decreed that money and effects belonging to churches and convents, to the amount of a million of dollars, shall be applied to the payment of the national debt; and that their own vessels shall pay twenty per cent. less import duty, than is levied on all foreign vessels. The latter decree will give foreigners great dissatisfaction—In *Colombia*, President Santander is doing every thing in his power, and with some success, to serve his country; but a very uncertain state of things still exists in this great republic—In *Peru* there occurred, on the 18th of September, a most tremendous earthquake. Arica, the capital of the province of that name, and Tacua, another large town not far distant, have been almost entirely destroyed. But thirteen or fourteen houses are left in Arica, and six or seven hundred lives have been lost in these two towns. An elevated ridge of land had sunk to nearly a level with the ocean. Two islands had totally disappeared—the sea, it is said, rose thirty feet—The whole of *Southern America* is yet in a deplorably unsettled state. Nor will it be otherwise, till the conflict between those who wish for full religious liberty, and those who wish to restrain it, shall be terminated. It is perfect folly to talk of liberty, when men are not permitted to discharge freely the first and most sacred of all duties and obligations—the worship of God, according to the dictates of every man's own conscience. Popish superstition and tyranny, are really at the bottom of the troubles among our southern neighbours; and while the causes last, there must and will be trouble and confusion. Religious tyranny must either be dominant or extinct—it cannot be the former, since the revolution; and how long it will be before the latter shall take place, none can tell—The *United States*, with general health at present throughout our whole land, with a superabundance of the products of the earth, and, as it is affirmed, with an uncommon amount of monied capital in the country, are languishing under a general stagnation of all kinds of business, the want of confidence in monied institutions, and the consequent want of it among individuals, who must depend on credit to perform their engagements and to carry on their operations. The cause of this strange and unprecedented state of things, has been, ever since the meeting of Congress, and still is, the subject of ardent discussion and debate in both houses of our national legislature. On this topic, we leave our readers to form their own opinions, every one for himself. But in our character as a Christian Advocate, we say, that every praying man in our beloved country, will neglect an important part of his duty, who does not daily and earnestly pray, that God may give wisdom to our rulers and legislators, to discern what the true interests of their constituents demands, and fidelity and firmness in doing what justice and the public good require.

TO OUR READERS.

It will be perceived that we have excluded what is called the *double column*, from the greater part of the pages of our present number. It is of no other use than to assist the eye, in tracing and distinguishing the lines on a wide page; but our pages are not wide, and we find that the best religious periodicals, like those of a merely literary character, now make but little use of this expedient to facilitate vision. We gain about a page and a half of letter press in each number, by the change.

We thus publicly return our thanks to two of our patrons who have volunteered to obtain and forward the names of additional subscribers to the Christian Advocate. Will not others use a little exertion in the same way? We hope they will.

ERRATA.

We regret that the correction proposed by our correspondent, J. L. G., in the verses he kindly furnished for our work, did not reach us till his poetic lines had passed the press—We do not think they stand in much need of correction.

ERRATA *in our last number.*

In the Latin lines in page 539, in line 4th, for *and* read *et*. In page 541, first col., line 10 from bottom, for *Tuesday* read *Thursday*.